

Splendid No.

GUIDE

page 22

TO THE

FIRST YEAR'S COURSE OF STUDY

IN THE

YOUNG LADIES'

MUTUAL IMPROVEMENT ASSOCIATION,

PREPARED BY THE GENERAL BOARD OF THE YOUNG LADIES'
MUTUAL IMPROVEMENT ASSOCIATION, AND ISSUED
AS SANCTIONED BY THE FIRST PRESI-
DENCY OF THE CHURCH.

GEORGE Q. CANNON & SONS CO., PRINTERS,
SALT LAKE CITY.

CONTENTS.

	PAGE.
General Officers of the Young Ladies' Mutual Improvement Association	3
Greeting	5
Instructions to Stake Officers	6
Care of Libraries	10
Books for Assistance in Study	12
Suggestions regarding the Use of the Guide	12
THEOLOGICAL DEPARTMENT.	
Lesson I.—Faith and Repentence	14
Lesson II.—Baptism and the Holy Ghost	15
Lesson III.—Testimony of the Truth	16
Lesson VI.—Healing of the Sick	16
Lesson V.—Church Organization	17
Lesson VI.—Divine Authority in the Church	17
Lesson VII.—The Atonement	18
Lesson VIII.—Second Coming of Christ. Millennium	19
Lesson IX.—The Resurrection	19
Lesson X.—Salvation for the Dead. Temple Work	20
Lesson XI.—Prayer	21
Lesson XII.—The Articles of Faith	22
HISTORICAL DEPARTMENT.	
THE HISTORY OF JOSEPH SMITH THE PROPHET.	
Lesson I.—The Boyhood of the Prophet	24
Lesson II.—The Book of Mormon	25
Lesson III.—Organization of the Church	25
Lesson IV.—The Land of Zion	26
Lesson V.—Mobs—Zion's Camp	27
Lesson VI.—Kirtland—The British Mission	28
Lesson VII.—Prosecutions and Persecutions	29
Lesson VIII.—Mobs and Murders	29
Lesson IX.—Nauvoo the Beautiful	30
Lesson X.—Clouds and Sunshine	31
Lesson XI.—The Shadow of Death	32
Lesson XII.—The Martyrdom	34
HUMAN PHYSIOLOGY AND HYGIENE	
Lesson I.—The Study of the Human Body	36
Lesson II.—The Bony System	37
Lesson III.—Muscles and Muscular Exercise	38
Lesson IV.—The Skin	39
Lesson V.—Appendages to the Skin—Hair, Nails and Teeth	40
Lesson VI.—Digestion	42
Lesson VII.—Food	42
Lesson VIII.—Blood and Circulation	43
Lesson IX.—Respiration	45
Lesson X.—Ventilation	46
Lesson XI.—The Nervous System and the Special Senses	47
Lesson XII.—The Stimulant Appetite	48

page xx

GUIDE

TO THE

FIRST YEAR'S COURSE OF STUDY

IN THE

YOUNG LADIES'

MUTUAL IMPROVEMENT ASSOCIATION,

*PREPARED BY THE GENERAL BOARD OF THE YOUNG LADIES'
MUTUAL IMPROVEMENT ASSOCIATION, AND ISSUED
AS SANCTIONED BY THE FIRST PRESI-
DENCY OF THE CHURCH.*

GEORGE Q. CANNON & SONS CO., PRINTERS,
SALT LAKE CITY.



Historian's Office Library

**The Church of Jesus Christ
of Latter-day Saints**

Res

11257.46

A1

1895-96

A1

GENERAL OFFICERS

OF THE

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

ELMINA S. TAYLOR, President, (158 W. THIRD S. ST.)	SALT LAKE CITY, UTAH.
MARIA Y. DOUGALL, First Counselor,	" " " "
MATTIE H. TINGEY, Second Counselor,	" " " "
ANNIE M. CANNON, Secretary and Treasurer,	" " " "
	(FOLSOM AVENUE)
MAE TAYLOR, Corresponding Secretary,	" " " "
	(158 W. THIRD S. ST.)
LILLIE FREEZE	}
ADELIA EARDLEY	
AGGIE CAMPBELL	
SARAH EDDINGTON	
MINNIE J. SNOW	
MAY TALMAGE	

STAKES	PRESIDENTS	ADDRESSES
Bannock	Mrs. Mary A. Ricks	Rexburg, Idaho
Bear Lake	" Nancy E. Pugmire	St. Charles, Idaho
Beaver	" S. C. Maeser	Beaver City, Utah
Box Elder	" Minnie J. Snow	Brigham City, Utah
Cache	" Elizabeth Townsend	Logan, Utah
Davis	Miss Elizabeth W. Smith	Kaysville, Utah
Cassia	Mrs. Rosabel A. Brim	Oakley, Cassia County, Idaho
Emery	Miss Lodema Cheney	Orangeville, Utah
Juab	Mrs E. G. McCune	Juab, Utah
Kanab	" Maria Porter	Kanab, Kane County, Utah
Malad	" Elvira A. Harrison	Malad, Oneida County, Idaho
Maricopa	" Addie Passey	Mesa, Maricopa Co., Arizona
Millard	" Susanna T. Robinson	Fillmore, Utah
Morgan	" Susanna C. Heiner	Morgan, "
Oneida	Miss Esther C. Parkinson	Franklin, Oneida Co., Idaho
Panguitch	Mrs. Mary H. Sevy	Panguitch, Garfield Co., Utah
Parowan	" Sarah C. Mitchell	Parowan, Iron County, Utah
Salt Lake	" Mary A. Freeze	Salt Lake City, Utah
San Juan	" M. M. Halls	Mancos, Montezuma County, Colorado
San Luis	" Irene U. Smith	Manassa, Conejos County, Colorado
Sanpete	Miss Christina Willardson	Ephraim, Sanpete Co., Utah
Sevier	" Aggie Gardner	Richfield, Utah
Sevier	Mrs. Eva A. Stewart	Glenwood, "
St. George	" Rose Jarvis	St. George, Utah
St. Johns	" Mary C. Freeman	St. Johns, Apache Co., Arizona
St. Joseph	" Laura Nuttall	Pima, Graham Co., Arizona

STAKES	PRESIDENTS	ADDRESSES
Summit	" Eliza Rhead	Coalville, Utah
Snowflake	" Phoebe Kartehner	Snowflake, Arizona
Tooele	" Ann Tate	Tooele, Utah
Uintah	" Roxana M. Remington	Vernal P. O., Utah
Utah	" Donna M. Meeham	Provo, Utah
Wasatch	" Annie R. Duke	Heber City, Utah
Weber	" E. Y. Stanford	Ogden, Utah
Cardston	" Zina Y. Card	Cardston, Alberta Co., Canada
Mexican Mission	" M. E. Teasdale	Colonia Juarez, Mexico

GREETING.

To the Young Ladies' Mutual Improvement Associations:

DEAR SISTERS: A review of the work already accomplished in our Associations is accompanied by great satisfaction, for much of the labor of our organization has been well and faithfully done. The good results manifest themselves in the present thrifty condition of the Associations, as also in the individual improvement of the members, and in the approval with which our labors have been received by the authorities of the Church. These gratifying results should encourage us to make still more earnest efforts in the future; the ends of success already attained should be made means of further development. Our truly glorious Association, called into being by a Prophet of the Most High, aims at perpetual improvement and never ending growth.

Fully realizing that organized and well directed effort will accomplish more than scattered and spasmodic attempt, in our Association as well as in any other organization, we present now for your consideration and use a simple GUIDE to a system of work which we propose as a year's course of study. We earnestly ask your co-operation and sincere assistance in its use among the branches of our Associations. We hope that the proposed course will retain all of the good features of our past work while doing something to encourage well arranged method. You will find three main divisions or departments in the suggestive course of study, and the work outlined is designed to form the material for one year's course of Association labor.

We ask you to use the GUIDE in the spirit in which it has been prepared and offered to you.

It is designed only as an aid in your work, and should not be relied upon to take the place of personal research and study. In using it, dear sisters, do not forget that the principles of the gospel as taught by the Holy Spirit are the real "Guide" in the great work of improvement.

Remember that too much formality tends to check rather than to assist spiritual growth. Seek the spirit of improvement by fasting and prayer, remembering ever that "The letter killeth but the Spirit giveth life."

INSTRUCTIONS TO STAKE OFFICERS.

To Stake Presidents:

It is useless, sisters, for you to attempt the duties of your exalted callings among the maidens of Israel without the constant companionship of the Spirit of God; therefore seek earnestly the assistance of your Father. Study well the requirements of your office, then undertake them with fidelity and God-fearing trust.

We desire that monthly officers' meetings shall be regularly held in every stake; if you have attended to this in the past, we are confident that the good results of such a course will encourage you to continue the same; if you have neglected this requirement, we ask you to institute such meetings at once. At your first session, after receiving this GUIDE, bring the same to the attention of your officers, and arrange your plans for its adoption in every Association in your Stake.

The Stake President should be personally and thoroughly acquainted with the condition of every ward Association in her Stake, and she should ascertain by personal meeting and conversation, the spirit that animates every officer in the branch. To do this, she needs the spirit of discernment which comes only by earnest devotion to faith and works.

It is your duty to arrange for quarterly Stake Conferences; and in setting dates for such gatherings, you should not fail to consult with the Presidency of your Stake of Zion. Be guided by their wishes and suggestions, for they are the authorities of the Priesthood. Extend to them and to the brethren generally an invitation to be present at your conferences. Too much importance cannot be attached to your duty of honoring the Priesthood of God on all occasions. Ever seek the counsel of the authorities and solicit their sympathy and support; and whenever any of them are present at your meetings, show to them the courtesy and deference due to their positions.

It is desirable that the Stake should be visited at convenient intervals by the representatives of the General Board. You should choose the time for such visits and then send an invitation to the President of the Board. She waits for that courteous request, and, arduous as are her many duties, she will always receive such invitation with pleasure, and will endeavor to render prompt response thereto.

Stake Presidents should hold themselves individually responsible for their Secretary's promptness in forwarding the regular reports to the General Board. We regret to say that this duty is oftentimes neglected. Blanks are furnished for the purpose of facilitating the making of reports, and these should be promptly filled and forwarded. We earnestly request every Stake officer to take an active interest in this matter, but the President is looked to as the officer to give directions.

An annual contribution of \$2.00 is expected from each Association. This should be promptly and regularly forwarded to the General Board by the Stake Secretary; and the Stake President should see that the matter is not neglected.

Two counselors are given you as Presidents for your assistance; you should not fail to honor them in their positions. Consult with them on all Association business of an important nature, and particularly when any innovation is contemplated in the course of work. You should listen in all humility and meekness to the opinions of your aids, and then let your decisions be the result of "common consent." It is surprising to note the power for good which the trio of workers in the Presidency may exercise if they preserve strict unity and the spirit of sisterly love among themselves. As Stake Presidents, you have of course the privilege to choose your own counselors; let your choice be made in wisdom and with a spirit of earnest prayer; seek counsel from your Stake President in the Priesthood, and consult also with the Presidency of the General Board.

It is well to occasionally request your counselors to preside at conference meetings, thus giving them experience and affording yourself an opportunity of correcting errors which might arise from their lack of practice in the duties of Presidency. This matter, however, rests wholly with the Stake President, and she would naturally direct as to the time and the frequency of this privilege.

The Stake Association Presidents should exercise a motherly interest in every ward Association, its officers and its members and likewise over all the young women in her Stake. When a vacancy occurs in the Stake Presidency of these Societies, the President of the General Board should be notified, and she, after consultation with the Presidency of the Stake, should appoint a new President. If a vacancy occurs in any ward Presidency, the Stake President, in connection with the ward Bishopric, should appoint the new officer.

To Stake Counselors:

Sisters, remember the title of your office; you are to be advisors and counselors to your President, sustaining her arms in the attitude of prayerful effort during the struggle against error. Be always ready to labor diligently in the duties to which you are appointed by your President. Remember that it is your special duty to be present at all Stake Conferences. It is the duty of the First Counselor to preside at the meetings in the absence of the President; the Second Counselor should preside in the absence of the other two members of the Stake Presidency. The other Stake officers would range in order as follows:—Stake Secretary, Assistant Secretary, Corresponding Secretary, Treasurer. Only when requested by the President is it proper for either counselor to

preside in her presence; when so called let the counselor acquit herself with combined modesty and dignity.

As stated before, you are set to counsel not to lead your President. Do not always wait for the President, who may be busy and overburdened, to come to you; visit her occasionally, manifesting a spirit of willingness to assist; and pleasantly inquire if there be any matter in which you can help. Seek not to run ahead of your leader, neither linger behind, but stand abreast with her in your place and position. Avoid even the appearance of neglect in bearing your share of the burdens of office; be earnest, willing, and prayerful; thus may you become counselors in very deed. Read carefully the instructions given to Stake Presidents, all such have a bearing on your duties and callings.

To Stake Secretaries:

Secretaries should be prompt in attending Stake Conferences. If under exceptional circumstances you find it impossible to be present be sure to arrange that your Assistant Secretary or some competent substitute is there in your place. You should promptly record all minutes of proceedings; carelessness in this respect has resulted in the loss of very valuable records.

The records are a part of the permanent library of the Associations; and Stake Secretaries should carefully preserve these books in proper receptacles in which they can be locked. In this connection read the instructions under the heading "Care of Libraries." Among your most important duties is that of securing from the Ward Associations their statistical and general reports, and compiling these for use at Stake Conferences. You should forward your Stake reports early in September of each year to the Secretary of the General Board. Some of our secretaries seem not to have awakened yet to the fact that a most important mission devolves upon them; but we trust they will soon realize that their calling is an exalted one; and that carelessness or neglect therein is no more tolerable than in an organized quorum of the Priesthood.

In taking minutes, aim at conciseness, which will conduce to brevity. Brief but accurate synopses of proceedings will be sufficient; except when instructions are given by some authority in the Priesthood or by members of the General Board, in which cases as full and complete reports as possible should be made.

To Stake Corresponding Secretaries:

It is your duty to attend to all correspondence relative to Stake Association business, writing letters and sending notifications under direction of your Secretary or President. See that Ward Associations are provided in due time with notifications of approaching Stake Conferences. You have also the

duty of taking and recording minutes in the absence, or during the disability of the Secretary and the Assistant Secretary.

To Stake Treasurers:

You should receive and carefully preserve all cash and other property paid into the Stake Association. You should pay the money only as directed by the Stake President through written orders signed by her. It is your duty to receive the regular yearly donations from the Wards, and to forward to the Treasurer of the General Board the annual contribution of \$2.00.

Instructions to Ward Associations:

Read carefully the instructions on the preceding pages addressed to Stake Officers; for all such are applicable to you in a greater or less extent. Your duties within your Ward are similar to those of Stake Presidents, Counselors, Secretaries, and Treasurers, for the wider field of the Stake.

It has become a custom in many Wards to entirely re-organize the Associations every year, installing new officers in all positions. This is entirely unnecessary and very undesirable. When you have secured a good President or other officer, efficient, willing, and hard working, retain her in that position, extend to her all the aid within your power to give. No Stake or Ward Officer should desire to remain in office if circumstances prevent the magnifying of that position; such a sister should resign and refuse to clog the wheel of progress.

The programme committee has proved a useless appendage to our organization, and we think it needless to continue such.

The rule has been that girls under 14 years of age were ineligible for membership in the Y. L. M. I. A. but exceptions may be made if the Ward President thinks it advisable.

It is certainly according to the spirit of our association that the young ladies should hold their regular meetings among themselves, separate from the young men. Conjoint meetings should be held once a month. Under rare circumstances, the presiding authorities of a ward may deem it necessary that the Young Ladies' Association and the Young Men's Association should hold joint meetings all the time; in such cases the Secretary of your Association should call her rolls at every meeting, taking full reports of the work done by your members that the exercises may be recorded in the Stake reports to the General Board. At conjoint meetings, also, your secretaries should keep full record of all exercises furnished by your Association.

Each Association should pay into the Stake Fund, for contingent expenses one dollar per year.

CARE OF LIBRARIES.

Every proper effort should be made to found and maintain Ward and Stake Libraries. Associations should be willing to begin on a small scale and to add to their lists as fast as their circumstances will allow. The first aim should be to secure the Church works, then the text and reference books recommended in the GUIDE, together with any other good works. By arousing an interest towards the library among the people of your locality, many valuable donations may be secured; and oftentimes books which are put to comparatively little use in the family circles may be made of great advantage in the Association. Seek to provide the necessary book-cases or other receptacles for the proper storing of books; for people are much more willing to contribute books if they know such will be well taken care of and put to good use; and beside, the books should be carefully preserved for their own sake. In the absence of regular book-cases, a stout chest with good lock and key may be purchased for a small sum. Manuscript papers are a part of your library treasures, and these should be carefully filed, after reading, for future use. All records of the Association should be made a part of your growing library, and these, as already stated, should be preserved with scrupulous care. Aim to care for and to keep your own library, even if the collections be but small; and do not allow it to be absorbed by other organizations, else your stimulus for adding to the store of books will be taken away.

The books which you do possess are valuable only as they are used. Do not leave your volumes to moulder in the cases, but read and study them, seeking enlightenment through prayer and earnest research as to their contents. Remember that many books which may come into your hands have been written by people who are not of the true faith, and many errors abound in their printed pages. Read, therefore, with earnest efforts to secure the assistance of the Holy Spirit, which is the spirit of true intelligence. In order to raise funds for the building up of Association Libraries, donations may be solicited from members of the Associations and others and entertainments of an elevating character may be gotten up. Among those which we consider proper we name the following:

Concerts are always within reach, and besides being entertaining afford an excellent opportunity for the development of musical ability and talent which might otherwise lie dormant. Instrumental duets, pretty character songs, recitations produced as true to nature as possible, and comic duets make a pleasing variety and can be introduced with good effect. Guitar and mandolin clubs, by a little effort on the part of the girls, headed by a competent, enthusiastic leader will prove a source of unending pleasure and never failing attraction for any kind

of an entertainment. Quartettes, trios, choruses may often be produced successfully by children, or female voices alone, where other talent is unavailable. Cantatas and operatas might brighten many an otherwise dull hour, and bring in the ever needful dollar at the same time.

The long evenings during the winter can be profitably and pleasantly employed by giving parlor entertainments. Not the production of common farce comedies that are even devoid of a moral, but some of the beautiful fairy tales and charming extravaganzas that are so replete with sweet melodies and catchy music. Tableaux, well selected, in which the figures are rightly costumed and properly posed, make an impressive picture and add beauty to the scene, while fan, parasol, and broom brigades, or a drill of Spanish cavaliers would be quite a new and most surely an interesting feature of any programme.

We all like to dance, and especially our lovely, graceful girls, therefore a little diversion from the common every-day parties would create enough enthusiasm to swell the treasury without anyone feeling it individually. "Old-time" parties, with all the merry-makers attired as their grandparents used to dress, prove very mirthful affairs, or a "hard-time" ball, which, by the way, would be something out of the ordinary, and extremely funny. Invitations written on the heavy paper that comes from the meat market, the edge being beveled by the girls, would be quite appropriate; costumes, of course, prepared from the scantiest purse possible. "Bow" and "apron" parties are nice, or one in which bouquets are substituted, the gentlemen all' paying a small price for the flowers of his choice, and getting as partner the lady who happens to choose the counterpart. "Guess parties" also help to break the monotony. There is quite a variety in this line, for instance, the "weight party," in which each gentleman pays for his lady-love by the pound; "lunch" parties where light refreshments are disposed of; "candy" parties, affording every young lady a chance to display her art in the confectionery line, or "basket" parties, that give to the highest bidder a neat little basket filled with dainty luncheon; all these help to furnish amusement, and, if properly conducted, will prove an educator to the boys and girls who perhaps have small chance of becoming acquainted with social customs elsewhere.

County and ward fairs cannot with profit be forgotten; strawberry festivals we all like; a melon feast makes the most cynical smile, while rose luncheons, where we find appetizing viands with everything and everybody decorated by that sweetly perfumed flower, help the participants to a state of paradise, and the deserving Association to a little cash. The same could be satisfactorily carried out with a change in the decoration, sunflowers or apple-blossoms being substituted, according to the season.

Annuals, with recreation as the sole object, are pleasant experiences, with an occasional reunion or social sandwiched in.

Lawn Fêtes embrace a great number of entertainments and all could be entertained in a "field party."

Love of amusement in our girls is as natural as for roses to bloom in June. Presidents should feel it a special duty to direct this desire by providing legitimate and proper recreation and entertainment for their fun-loving girls. Make an educator of the ball-room, the theater, the excursion, etc., etc., choosing wisely her subjects that each feature may be a measure of combining fun and profit, thus elevating taste and morals, while faces are bright, lips gay and hearts happy.

BOOKS FOR ASSISTANCE IN STUDY.

The first year's course of study, as laid down in the GUIDE, has been so arranged that the books required in following it are few. This we trust will bring the prescribed courses within the reach and scope of every Association. We name the following works as of special importance:

1. *For the Study of Theology*:—Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price: also Compendium and Ready Reference.

2. *For the Study of Church History and the History of Utah*:—George Q. Cannon's "Life of Joseph Smith," and if you can possibly get access to the work Whitney's "History of Utah" it will aid you. Some of the sketches already published in the *Young Woman's Journal* particularly the historical sketch by David John in Vol. III. will afford you much valuable assistance.

3. *For the Study of Health and Domestic Topics*:—Any good works on physiology and hygiene and on domestic science. The books used in the regular classes of the Church Schools are Martin's "Human Body (briefer course); and Steele's "Hygiene Physiology;" Talmage's "Domestic Science" will be found very valuable in this department.

All or any of these books can be had at the office of Geo. Q. Cannon & Sons Co., Salt Lake City.

SUGGESTIONS REGARDING THE USE OF THE GUIDE.

There are three divisions made in the work prescribed for the first year's study; these are called departments, and include, (1) "Department of Theology," dealing with the

principles of the Gospel and the duties pertaining to Church membership; (2) "Department of Church History," treating on important incidents connected with the rise of the Church and the early days of Utah's settlement; (3) "Domestic Department," treating upon topics of personal physiology and hygiene, and of domestic science. In each of these departments twelve lessons have been outlined, thus furnishing one lesson per month in each department for the entire year.

The matter may be taken up in different ways; for instance, a lesson from one department may be made to occupy the allotted space of an entire meeting, allowing, of course, due time for music, testimony bearing, association business, and incidental work. In such a case one subject from each department would be disposed of during the month, the fourth meeting of the month being devoted to a conjoint session.

Or, if preferred, a lesson in theology may be taken up at each regular meeting, being made to occupy half the allotted time, the remaining half of the time being devoted at alternate meetings to a lesson from each of the other departments.

Another method would be to take a lesson in each of the three departments at each meeting; the three lessons being arranged to follow each other on the programme. To do this properly each lesson should be divided into three parts in order to make the monthly lesson supply the matter for three meetings.

In whatever way you choose to undertake to work, we ask you to follow some well defined method. First, plan your year's work with care, then follow that plan with zeal and determination.

Intersperse your lessons with musical and literary exercises, carefully discriminating in the selection of subjects, that every exercise in your Association may be of a high moral tone.

That there may be general uniformity as to plan the purpose among the Associations, and moreover, that the course of study outlined in the GUIDE may be thoroughly tested, we ask that during the ensuing year you will give the method a fair and earnest trial; introducing no other plan or method than the one here laid down for your guidance. We encourage all to seek information at every proper source; if you are able to attend courses of lectures and instruction in colleges and schools we rejoice with you in your good fortune. But beware of hastily introducing new and untried ideas and promiscuous projects of work, lest the unity of our labors should be destroyed. It is only by concerted action, such as is implied in our "Association" that we can fully succeed in attaining our exalted purpose. Let us ever remember that in union lies our strength.

OUTLINES OF LESSONS.

THEOLOGICAL DEPARTMENT.

LESSON I.—FAITH AND REPENTANCE.

Faith in God is essential to salvation; for no man can be saved except he do the will of God; and "without faith it is impossible to please God." (Heb. xi: 6.) Faith is implicit trust, devoid of all doubt, in God and in His Son Jesus Christ. By faith we may believe and trust in things which we have not seen; it becomes, therefore, an element of power. (Doc. and Cov., Lecture 1, Sec. 1.) We cannot exercise faith in God if we have no knowledge of His existence and attributes. (Doc. and Cov., Lecture 3, Sec. 3.) Faith may be gained by an upright life, and a strict compliance with the laws of God. It is a gift from God. (Eph. ii: 8; Rom. xii: 3; Moroni x: 11.) Faith will be given only to those who strive to obtain it. We must have faith in God, in Jesus Christ and in the Holy Ghost; in the Holy Priesthood and in continual revelation from God, else we cannot be truly His people. Repentance is a true sorrow for sin, accompanied by a turning away from it with a determination to sin no more. In seeking repentance, one should not hide his sins, but should confess them before God. (Rom. x: 10; James v: 16.) We cannot obtain remission of sins till we confess those sins and ask forgiveness. (Doc. and Cov. lxiv: 7.) We must also be willing to forgive others their trespasses else our repentance is not sincere and God will not forgive us. (Matt. vi: 14, 15; Doc. and Cov. lxiv: 9.) Repentance also is a gift from God and comes to those only who seek it. (Acts xi: 18; II Tim. ii: 25; Rom. ii: 4.)

Additional References.—Bible. John v: 24; viii: 24; xi: 25, 26, 27. Rom. i: 17. James ii: 19. I. John v: 10. Book of Mormon. I. Nephi x: 17; II. Nephi xxxi: 19. Mos. viii: 18. Alma v: 15. III. Nephi xxvii: 19. Doc. and Cov. xviii: 18; xlv: 8. Bible. II. Chron. xx: 20. Doc. and Cov. lxxxiv: 64. Book of Mormon. Moroni vii: 21-44. (An earnest search through the Compendium and the Ready Reference will give you a great many more references on these subjects.) Bible. Matt. iii: 2. Mark i: 14, 15; vi: 12. Acts ii: 38; iii: 19; xvii: 30. II. Cor. vii: 9, 10. Joel ii: 12, 13. Isa. lv: 6, 7. Acts xvii: 30. Luke xv: 7. I. John i: 8, 9.

Review.—1. What is faith? 2. Why is faith essential to salvation? 3. What do you understand by the statement that faith is an element of power? 4. How does a

knowledge of the person and attributes of God contribute to our faith in Him? 5 How may faith be gained? 6. Prove that faith is a gift of God. 7. What is true repentance? 8. How may the spirit of true repentance be secured? 9. Show the importance of confessing our sins before God. 10. State two requirements for obtaining remission of our sins. 11. Give reasons for your belief that repentance is a gift from God.

LESSON II.—BAPTISM AND THE HOLY GHOST.

Baptism is essential to salvation; Christ has so declared. (John iii: 5.) Christ Himself was baptized to fulfill all righteousness. (Matt. iii: 13-15.) So none are exempt. (Mormon vii: 10.) It has been specially required of the people in this day. (Doc. and Cov. v: 16; lxxvi: 51.) The object of baptism is the remission of sin; so preached John the Baptist. (Mark i: 4; Luke iii: 3.) Peter preached baptism for the remission of sins. (Acts ii: 38.) Baptism by immersion is the only proper mode; Adam, the first man, was so baptized. (Pearl of Great Price.) Christ was so baptized. (Matt. iii: 16.) Baptism is a similitude of burial, the coming forth from the water is in the similitude of the resurrection. (Rom. vi: 4-5; Col. ii: 12.) The Lord has revealed the exact mode of baptism. (III. Nephi xi: 25; Doc. and Cov. xx: 73-74.) The Holy Ghost is bestowed by the laying on of hands by those in authority. (Alma xxxi: 36; Doc. and Cov. xx: 41.) The Holy Ghost is called the Comforter. (John xiv: 26; xv: 26.) The Holy Ghost bears testimony of the Father and the Son. (I. Cor. ii: 11; 13; III. Nephi, xi: 32.) It is the spirit of prophecy. (II. Peter, i: 21.)

Additional References.—Bible. Mark xvi: 15, 16. Matt. iii: 13, 14, 15. John iii: 5. Acts x: 47, 48. I. Peter iii: 21. Mark i: 5, 9, 10. Rom. vi: 3, 4, 5. Acts ii: 38. Book of Mormon. II. Nephi xxxi: 11-17. Alma v: 62. III. Nephi xviii: 5. Moroni vi: 1-4; viii: 4-22. Doc. and Cov. lxviii: 8; cxii: 29; cxxviii: 12. Bible, Acts viii: 17; xix: 2-6. Book of Mormon. Alma xxxi: 36. III, Nephi xviii: 36, 37. Doc. and Cov. xx: 41. Bible. John xvi: 7; xiv: 26. Acts i: 8. Acts xix: 4-6. Heb. vi: 1-2.

Review—1. Give reason for your belief that baptism is essential to salvation. 2. Why was Christ baptized? 3. Relate the account of Christ's baptism. 4. What is the object of baptism? 5. Which is the true mode of baptism? 6. Give reasons for your belief that baptism by immersion is the proper mode. 7. Of what is baptism the similitude? 8. What instructions did Christ give the Nephites regarding baptism? 9. What has the Lord said to Joseph Smith respecting the mode of baptism? 10. How is the Holy Ghost bestowed upon people after baptism? 11. Give incidents of the Holy Ghost being bestowed before baptism. (See Acts x: 47.) 12. Give scriptural evidence of the Holy Ghost being called the Comforter. 13. To what does the Holy Ghost bear witness within the hearts of men?

LESSON III.—TESTIMONY OF THE TRUTH.

A testimony is a declaration or solemn affirmation; this comes from a knowledge that the thing testified of is true. The testimony of the Gospel comes through faith in the Father and the Son and in the ordinances which they have revealed. This testimony is a gift from God; so Christ declared to Peter. (Matt. xvi: 13-19.) The Holy Ghost bears testimony of the Father and the Son. (I. Cor. ii: 11; xii: 3.) Therefore that Spirit will give a testimony to all who obey its behests. Testimony follows a strict compliance with the law of God. Many personal testimonies are borne by our people of the miraculous ways in which the Lord blessed them with a testimony of the truth.

Additional References.—Matt. x: 1-42; xxviii: 19, 20. Acts ii: 3.

Review.—1. What is a testimony? 2. Show that the testimony of the gospel depends upon the exercise of faith. 3. Prove that a testimony of the truth is a gift from God. 4. What testimony did Peter bear to Christ concerning the Savior Himself? 5. What did Christ declare to be the source of Peter's knowledge? 6. What testimony does the Holy Ghost bear to mankind? 7. How may a testimony of the truth be gained? 8. How may that testimony be maintained and strengthened? 9. Give personal illustrations of testimonies received from the Lord. 10. Bear your testimony.

LESSON IV. HEALING OF THE SICK.

This is one of the gifts of the Holy Ghost; it was promised by the Savior after His resurrection as one of the signs which should follow those who believed. (Mark xvi: 18.) The ordinance of administering to the sick is performed by the laying on of hands; Christ set the example. (Matt. viii: 15; Mark vi: 5.) He promised His Apostles that by the laying on of their hands the sick should recover. (Mark xvi: 18; James v: 14.) The people in this day have been commanded to rely upon this ordinance for the healing of their sick. (Doc. and Cov. xlvi: 43-44.) The power of faith is the means by which the sick may be healed. Some people possess this gift of healing to a greater degree than others; some have the gift of being healed under the hands of the Priesthood. Only the holders of the Priesthood can rebuke disease by the power of the Priesthood; but anyone may pray and exercise faith for the healing of the sick. We are told that the prayers of the faithful shall save the sick. (James v: 15.)

Additional References.—Ready Reference page 53, Note. Bible. Luke iv: 40. Matt ix: 5; viii: 15; x: 1. Mark vi: 13.

Review.—1. How is the ordinance of administering to the sick generally performed? 2. Give instances of Christ's healing the sick by the laying on of hands. 3. What promises relative to the healing of the sick did Christ make to His Apostles?

4. What treatment did James recommend for the sick in his day? 5. What has the Lord said regarding the treatment of the sick in this dispensation? 6. To which grade in the priesthood does the authority to consecrate the oil and administer to the sick belong? 7. How may any person assist in invoking the blessing of God upon the sick? 8. What do the scriptures promise for those who pray in faith for the sick? 9. Give personal testimonies concerning the power of God in healing the sick.
-

LESSON V.—CHURCH ORGANIZATION.

The name of our Church is significant; we claim to be the Church of Christ. When this name was first bestowed, no other church in the world had such a title. The Lord is particular as to the name which His Church bears. He revealed a name to the Nephites. (III. Nephi xxvii: 2-8.) And the name which our Church bears today was revealed. (Doc. and Cov. cxv: 3,4.) In the days of Christ the Church was organized under the authority and power of the Priesthood. He left the keys of the Apostleship with Peter, James, and John; and in the latter days these Apostles directed John the Baptist to come and bestow the keys of the Aaronic Priesthood on Joseph Smith and Oliver Cowdery; and later, the Apostles named, bestowed the keys of the Melchizedek Priesthood. (See history of Joseph Smith.) The Priesthood today operating in the Church comprises these two divisions, the Aaronic, or lesser, and the Melchizedek or higher. (Doc. and Cov. cvii: 1-5.) The duties of each of these degrees of Priesthood have been revealed. (Doc. and Cov. xx: 38-71.) Members of each separate grade in the Priesthood are gathered into quorums. Under appointment from the Priesthood, many organizations have been effected in the Church.

Additional References.—Ready Reference, page 56, Note. Bible. I. Cor. xii: 27-31. Eph. ii: 19-21; iv: 11-16. Luke vi: 13. Acts xxi: 8. II. Tim. iv: 5. Num. xi: 16, 17, 24, 25. Luke x: 1, 17. Phil. i: 1. Acts xiv: 23. I. Tim. iii: 8. Doc. and Cov. cvii: the whole Section.

Review.—1. What is the name of our Church? 2. What authority have we for taking this name? 3. What name was borne by the Church among the Nephites? 4. What is the meaning of Saint? 5. What is Priesthood? 6. What degrees of the Priesthood are there? 7. Describe how the Aaronic Priesthood was restored in this day. 8. How was the Melchizedek Priesthood restored? 9. State the duties of an Elder. 10. Of a Priest. 11. Of a teacher. 12. Of a Deacon. 13. What particular organizations for women exist in our Church?

LESSON VI.—DIVINE AUTHORITY IN THE CHURCH.

Whenever the Church of Christ has been upon the earth, His true ministers have been able to trace their authority to Him. Christ gave authority to the Apostles who lived when He was upon the earth. (John xv: 16.) Men have tried to

operate without authority, and have been overcome by the influences of evil against which they sought to prevail. (Acts xix: 13-16.) To officiate in the ministry with authority, we believe a man must be called of God. (See 5th Article of Faith.) Aaron, after whom the lesser Priesthood was named was called of God. (Exodus xxviii: 1.) Paul and Barnabas were called in their day. (Acts xiii: 1-3.) Paul delegated this authority to others. (Acts xiv: 23.) The Aaronic Priesthood in our day is traceable to John the Baptist and the Melchisedek to Peter, James and John, those personages having bestowed their authorities on Joseph Smith and Oliver Cowdery. (See last lesson.) No church not possessing the power of Christ nor bearing the name of Christ can be in truth the Church of Christ.

Additional References.—Bible, Heb. v: 4. John xv: 16. Mark iii: 14, 15. Num. xxvii: 18, 19, 20, 22, 23. Acts vi: 5, 6. History of Joseph Smith.

Review.—1. From what source did the Apostles of old obtain their authority? 2. Who restored the authority of the Aaronic Priesthood in our day? 3. Why was it the place of John the Baptist to do this? 4. Under whose direction did he operate in bestowing the Aaronic Priesthood to Joseph and Oliver? 5. Who restored the keys of the Apostleship in this dispensation? 6. Repeat the fifth Article of Faith. 7. How was Aaron called to the ministry? 8. Relate the instance of the bestowal of authority on Paul and Barnabas. 9. Show that one holding the Priesthood can under proper conditions delegate the authority to others.

LESSON VII.—THE ATONEMENT.

Mortality was brought upon mankind through the transgression of Adam and Eve. God then provided a means of escape from the penalty of the fall. Christ His well-beloved Son came upon the earth and voluntarily died in atonement for the original sin of our first parents. Christ being without sin Himself became an acceptable sacrifice in this great work. By Christ's death the responsibility for the sin of the fall is removed from mankind. (I. Cor. xv: 21, 22.) Men will in consequence be held accountable for their individual sins only. (See 2nd Article of Faith.) The atonement of Christ provides further for man's redemption from the effects of his own sins if he will but accept the prescribed conditions which are that he will do the will of God. (Rom. iii: 23, 24, 25; II. Nephi ix: 7, 8, 10). Little children who die before they reached the years of accountability are innocent before God. (Doc. and Cov. xxix: 46, 47.) Hence the absurdity and mockery of the practice of infant baptism.

Additional References.—Bible, Job xix: 25. Isa. liii: 5, 6, 8, 11, 12. I. Peter i: 11, 18, 19, 20, 21. I. Cor. xv: 21, 22. Heb. ix: 14-22. Book of Mormon, Mosiah, xv: 15-25. Mos. iv: 6-9.

Review.—1. State what you know of the incidents of the fall. 2. What were the results of the fall? 3. What escape from these results has God provided for His

children? 4. Why would not the death of any other person beside Christ have been acceptable as an atonement for the sins of the world? 5. How may the atonement of Christ be made available for individual sins. 6. Give scriptural proofs of the innocence of infants. 7. Show, therefore, the impropriety of infant baptism.

LESSON VIII.—SECOND COMING OF CHRIST. MILLENNIUM.

Christ's first coming was marked by all the circumstances of humility; He came as an infant; He was born in poverty. His second coming is to be characterized by splendor and power. (Rev. i: 7; Psalms lxxii: 8 and 11; Doc. and Cov. lxv: 5.) This second coming will take place as soon as all things are prepared; but no man knows the exact time. (Luke xii: 40; II. Peter iii: 10; Doc. and Cov. cxxx: 14-17.) He will come in glory and power "to execute judgment upon all," (Jude xiv: 14, 15) to punish the haughty and the wicked. (Isaiah xxiv: 18, 20, 21; Doc. and Cov. cxxxiii: 2.) The day of His coming is near at hand, as the signs of the times and the words of modern revelation indicate. (Doc. and Cov. lxxxviii: 87.) This glorious second coming is for a specific purpose. Christ may manifest Himself upon the earth before that time, as indeed He has already done. He appeared to Joseph Smith and has been seen by others in the temples in this day. Christ's glorious coming will usher in the Millennium which is a reign of peace to last a thousand years. Of this the prophets of old have spoken. There will certain of the dead arise. (Rev. xx: 6.) Then will the kingdom above and the kingdom of God on the earth be made one. (Doc. and Cov. lxv: 5 Rev. xi: 15.) During that time the power of Satan will be inoperative, and the Lord will rule among His people.

Additional References.—Bible, Rev. i: 7. Psalm lxxii: 8, 11. Luke xii: 40. II. Peter iii: 10. Isa. xxiv: 18-20. Rev. xi: 15; xx: 6. Isa. lxv: 17. Daniel vii: 13, 14. Rev. xx: 4. Doc. and Cov. lxv: 5; lxxvii: 12; lxxxviii: 87; cxxx: 14-17; lxiii: 49-51 Book of Mormon: III. Nephi xxvi: 3-5; xxviii: 7. See sermon by Brigham Young, *Journal of Discourses*, vol. 1, p. 198. Mal. iii: 1.

Review.—1. Relate the incidents connected with Christ's birth. 2. Show the contrast between the first and second coming of Christ. 3. Give Bible instances to prove that His second coming will be characterized by glory and power. 4. Give a statement of modern revelation declaring the same thing. 5. What will be the purpose of Christ's second coming? 6. Give instances of His manifesting Himself to people upon the earth, though the time of His appearance in glory and power before the whole world has not yet arrived. 7. What say the scriptures regarding the actual time of His second coming? 8. What period of the world's history will the Lord usher in when He comes? 9. State what you know about the Millennium.

LESSON IX.—THE RESURRECTION.

The term "resurrection" signifies arising from the dead. Adam brought death into the world; Christ brought life, He being the first to be resurrected. He called Himself "the

resurrection and the life." (John x: 17, 18; xi: 25.) At the time of Christ's resurrection many of the saints who had already died rose from their graves. (Matt. xxvii: 52, 53.) This was foretold. (Isa. xxvi: 19.) The Nephites knew that this resurrection was to take place. (Mos. xv: 21-25; Alma xl: 16; Hel. xiv: 25.) These prophecies were fulfilled. (III. Nephi xxiii: 9.) These Book of Mormon writers use the term "first resurrection" to mean the resurrection at the time of Christ's rising from the dead; but we use the same term today to designate the resurrection which will take place at the beginning of the Millennium. At the second coming of Christ there will be a great resurrection. (I. Thes. iv: 14-17; III. Nephi xxviii: 8; Doc. and Cov. xlv: 44, 45; lxxxviii: 95-98.) At the end of the world there will be a general resurrection, comprising those who have not risen during the reign of peace. (Rev. xx: 12, 13; Mormon ix: 13; Doc. and Cov. xxix: 23-26.) All will be resurrected to receive judgment, both the just and the wicked. (Doc. and Cov. xxix: 26, 27.)

Additional References.—Bible, Psalm xvi: 9, 10. Job xix: 25, 27. John v: 28, 29. I. Cor. xv: 22, 23. Rev. xx: 5, 6, 14, 15. I. Cor. xv: 41-44. Book of Mormon: Alma xl, xli. II. Tim. ii: 8, 11, 12

Review.—1. Define the term "resurrection." 2. Name the different resurrections spoken of by the scriptures. 3. Give Old Testament prophecies relating to a resurrection at the time of Christ's rising from the dead. 4. Give similar prophecies from the Book of Mormon. 5. Show that these prophecies are fulfilled: 6. What is the next resurrection to which you look forward? 7. Give scriptural evidences that a resurrection is to take place at the time of Christ's second coming. 8. Who will be resurrected at the beginning of the Millennium? 9. When will the last resurrection take place? 10. What proof have you that all people will be resurrected?

LESSON X.—SALVATION FOR THE DEAD. TEMPLE WORK.

The plan of redemption comprises work for the dead as well as for the living. Those who have died without hearing the truth must have the Gospel preached to them; Christ began this work during the interval between His death and resurrection. (I. Peter iii: 18, 19; iv: 6.) Baptisms were performed by proxy for the dead even in olden times. (I. Cor. xv: 29.) There can be no doubt that Christ died for the dead as well as for the living. (Rom. xiv: 9.) He did for others what they could not do for themselves, and this is a constant duty of the Priesthood. Ancient prophets foresaw the vicarious work of this dispensation. (Mal. iv: 15.) Elijah's mission was to benefit the dead as well as the living. (Doc. and Cov. cxxviii: 17-18.) Elijah appeared and performed this mission in the Kirtland Temple, April 3, 1836. (Doc. and Cov. cx: 14-16.) These vicarious ordinances are to be performed in places specially constructed for the work; hence

we build temples. In the days of ancient Israel the Lord commanded the people to build a tabernacle, to serve as a temple in which He could reveal His will through His Priesthood; this tabernacle they were to carry with them upon their journeyings in the wilderness. After a time Solomon erected his magnificent temple, which has remained a wonder of the world. The Lord requires His people to build temples to His name. (Doc. and Cov. cxxiv: 39.) In this day eight temple sites have been dedicated. Already at Kirtland, Ohio; Nauvoo, Illinois; St. George, Logan, Manti and Salt Lake, Utah, temples have been erected, and ordinances have been administered in all. The other two sites are at Independence and Far West; these are now in the hands of enemies to our people, but we look forward to their redemption. (Read Compendium pp. 301-305.)

Additional References.—Compendium, pages 40-45.

Review.—1. What is meant by vicarious work? 2. Prove that Christ's mission was of a vicarious nature. 3. Show that God intends that both the living and the dead shall have the gospel preached unto them. 4. What do you know about Christ's preaching to the spirits in prison? 5. Who were these spirits in prison? 6. Give scriptural evidences that Christ's atonement was intended to benefit the dead as well as the living. 7. Give instances of Old Testament prophecy relating to the vicarious work of this dispensation. 8. Show that Malachi's prophecy concerning Elijah has been fulfilled. 9. For what purpose are temples directed? 10. What temple sites have been dedicated in our day? 11. Give brief historical accounts or descriptions of each of the temples already built.

LESSON XI.—PRAYER.

Prayer is the medium of communication between mankind and God. Prayer has been commanded in all dispensations. (See for instances, Isa. iv: 6; Matt. vii: 7; Luke xviii: 1; I. Tim. iii: 1; Doc. and Cov. lxi: 39.) Prayer is to be offered in sincerity; its efficacy is not to be gauged by the abundance of words. Christ gave a simple model to the people. (Matt. vi: 5-15.) Prayers should be offered in the name of Christ. (John xv: 16; xvi: 23.) All men of God have been prayerful men: for example,—Abraham. (Gen. xviii: 23-32.) David (II. Sam., vii: 18.) Ezra ix: 5, 6.) Jeremiah, (Jer. xxxii: 16.) and many others. Christ prayed most earnestly. (Matt. xiv: 23; xxvi: 36; xxvii: 46; Mark vi: 46; xiv: 32; John xvii: 9; Luke xxii 42-44.). The people of this dispensation are required to pray. (Doc. and Cov. lxv.) The Saints are required to teach their children to pray also. (Doc. and Cov. lxviii: 28, 33.) The Lord requires of us vocal and secret prayer; family and individual prayers. One special duty of the Priests is to visit the houses of the members of the Church, exhorting them to pray vocally and in secret. (Doc. and Cov. xx: 47-51.)

Additional References.—Matt. vii: 7-11; xxvi: 41. Luke xviii: 1-15; xxi: 36. Eph. vi: 18. Col. iv: 2. Thes. v: 17. I. Tim. ii: 1-8. James i: 5-7. Isa. lxv: 24. Amos v: 4. The Psalms. Dan. vi: 10. Matt. xxvi: 36-39. Luke vi: 12; xxiii: 34. John xvii. Acts xiv: 23. Doc. and Cov. I: 31-33. Mormon ix: 28. Helaman iii: 35. III. Nephi xviii: 15-23. II. Nephi xxxii: 9. Alma xxvi: 22. Moroni vi: 4-8;

Review.—1. What is prayer? 2. Show that prayer is required by God of all people. 3. Show that prayer has been demanded by modern revelation of the people today. 4. What instructions did Christ give to the Jews concerning prayer? 5. Repeat the Lord's prayer. 6. Give instances of earnest prayers by prophets of old. 7. Give instances of Christ's prayers for the people. 8. State what you know of Christ's agonizing prayer in the Garden of Gethsemane. 9. Show that it is the duty of parents to teach their children to pray. 10. What promise has been made to those who will earnestly pray to God? 11. What special duty have Priests in relation to prayer?

LESSON XII —THE ARTICLES OF FAITH.

These were written by Joseph Smith. They declare to the world many of the principles of our Church. We are not to suppose them to include every principle. (For copious references relating to the articles of Faith, see Ready References pages 7 and 8.)

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. Ref.: (Personality of God) Gen. i: 26, 27; v: 1; ix: 6; xviii: xxxii: 21. Ex. xxiv: 9-11; xxxiii: 9-11, 20-23. Num. xii: 7, 8. John v: 19, 20. Acts vii: 55, 56. Heb. i: 3. (Personality of Christ) Matt. iii: 17. John v: 26, 27. I. Tim. ii: 5. I. John v: 7. John xv, xvi, xvii. (Holy Ghost) Isa. lxi: 1 Matt. iii: 16. Mark i: 10. Luke iii: 22. John i: 32, 33; xvi. 13, 14. Acts i: 5; ii: 4; viii: 17-19; xix: 2-6.

2. We believe that men will be punished for their own sins, and not for Adam's transgression. Ref.:—(Man punished for Actual Sins) Jer. xvii: 10. Matt. xii: 36, 37; xvi: 27. II. Cor. v: 10. Rev. xx: 12, 15.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel. Ref.:—(Atonement of Christ) Isa. liii. Acts iv: 12. Rom v: 12-19. I. John i: 7-10.

4. We believe that these ordinances are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost. Ref.:—(Faith, Repentance, Baptism, and Laying on of hands) Heb. xi. Rom. i: 16, 17; x: 14, 15. James ii: 14-26. Mark xvi: 15, 16. Acts ii: 38, 39. II. Cor. vii: 9, 10. Isa. Iv: 6, 7. Eph. iv. 25-32. Luke xiii: 3. Matt. iv: 17. Acts viii: 14-17; xix: 1-6. John iii: 5. Heb. vi: 1, 2.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof. Ref.:—(Called of God) Mark iii: 14. John xv: 16; xvii: 18. Acts xiii: 1-4; xiv: 23. Rom. x: 14, 15. Gal. i: 8-16. I. Tim. ii: 7. Heb. iii: 1; v: 4-10. I. Peter ii: 5-9. Rev. v: 9, 10.

6. We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc. Ref.:—(Organization) I. Cor. xii. Eph. ii: 19-22; iv.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. Ref.:—(Spiritual Gifts) Mark xvi: 15-20. John xiv: 12. Acts ii: 17. I. Cor. xii. I. Thess. v: 19, 20. James v: 14, 15.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. Ref.—(Book of Mormon) Isa. xxix: 4, 9-24. Ezekiel xxxvii: 15-28. Hosea viii: 12. John x: 16

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. Ref.—(Latter-day Revelations) Ezekiel xx: 35, 36. Joel ii: 28, 29. Amos iii: 7. Micah ii: 6, 7. Mal. iii: 1-4. Acts ii: 17, 18. James i: 5, 6. Rev. xiv: 6.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisic glory. Ref.—(Gathering). Nehemiah i: 8, 9. Psalm l: 5; cvii: 1-7. Isa. ii: 2, 3; v: 26, 27; xi: 11-16; xlivi: 5-9; xlvi: 12; lx: 4, 5. Jer. iii: 14, 15; xvi: 14-16; xxiii: 3-8; xxx: 1-8; xxxi: 8-12; xxxii: 37-39; l: 4, 5. Ezekiel xx: 33-38; xxxix: 28. Zac. xiv. Matt. xxiv: 31. John xi: 5a. Eph. i: 10. Rev. xviii: 4.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things;" we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—JOSEPH SMITH.

Review.—1. By whom were the Articles of Faith written? 2. For what purpose were they written? 3. Give the first Article. 4. State the principal passages in scripture supporting it. (So in turn give each Article of Faith with a statement of the passages of scripture sustaining its doctrines.)

OUTLINES OF LESSONS.

HISTORICAL DEPARTMENT.

THE HISTORY OF JOSEPH SMITH THE PROPHET.

LESSON I.—THE BOYHOOD OF THE PROPHET.

Text Book, Prest. George Q. Cannon's History of Joseph Smith, Chapters 1 to 5 inclusive.

The Prophet Joseph Smith was of humble extraction, yet his ancestry possessed a fair fame and godly character. He was born in Sharon, Windsor County, Vermont, December 23rd, 1805. The circumstances surrounding his family were those of poverty and extreme toil. In 1815, the family removed to Palmyra, Ontario County, New York. In the year 1820 a religious revival occurred near Palmyra, and Joseph was intensely moved upon with a desire to know which of the various forms of religion was accepted of God. He sought the woods one lovely spring morning of that year to pray for light on this subject. As he tried to pray he was seized and almost overcome by the powers of darkness. Then he beheld the Father and the Son descend in a pillar of light. They delivered a message to him. He told his friends of his vision, and received scorn and persecution from the multitude. He became almost doubtful of himself and again sought God for help. In answer to this appeal, the angel Moroni was sent, in the night of September 21st, 1823, and the vision of Cumorah was opened to him. The next day he was again visited by the angel Moroni. After confiding his secret to his earthly father, Joseph sought the sacred hill of Cumorah, when a time of probation was fixed for his future trial. Joseph returned to his home and began his three years of waiting and trial.

Review.—1. What were the worldly and spiritual characteristics of the ancestry and family of the Prophet? 2. Where and when was Joseph Smith born? 3. What were the names of his father and mother? 4. Of his brothers and sisters? 5. Give a brief sketch of his early life. 6. Why was Joseph interested in the religious revival? 7. Relate the story of his first vision. 8. What were the feelings of the preachers and the multitude upon hearing Joseph's story? 9. Who was the angel Moroni? 10. When and under what circumstances were the gold plates discovered? 11. What length of time was set for the probation of the youthful Prophet?

LESSON II.—THE BOOK OF MORMON.

Chapters 6 to 11 inclusive.

During the years of waiting, Joseph found work in Pennsylvania. He soon after married Emma Hale. The probation over, Joseph sought the sacred hill, and was there given the plates of gold, and received a solemn charge from the angel Moroni. The devil was at work immediately, and inspired assassins and robbers to take his life and his treasure. Poverty was added to the trials of persecution. Martin Harris offered his help, and the work of translation was begun, Martin acting for a while as scribe. Some of the characters were copied and taken by Martin Harris to Professor Anthon of New York. Martin begged to be permitted to show his relatives some of the writings, to which Joseph at last consented. Through Martin's carelessness and treachery the papers were lost. The Prophet suffered consequent punishment for his willfulness. Oliver Cowdery came to the Prophet's assistance. The Aaronic Priesthood was again restored to the earth, after which Joseph and Oliver baptized each other. Other baptisms followed. Again danger threatened the work. Help was sent from Fayette. The eleven chosen witnesses viewed the plates. The Melchizedek Priesthood was bestowed upon Joseph and Oliver by Peter, James and John. The Book of Mormon was at last translated.

Review.—1. What were the temporal conditions surrounding the Prophet when he began the translation of the Book of Mormon? 2. Where was he living at the time? 3. Describe the plates and the Urim and Thummim. 4. What were the circumstances attending the visit of Martin Harris to Professor Anthon of New York? 5. In what manner were the plates translated? 6. Who stole the manuscript of the Book of Mormon? 7. For what purpose was it stolen? 8. How did the Lord overrule that matter? 9. Who was Oliver Cowdery? 10. How and when was the Aaronic Priesthood restored? 11. Where and when did the first baptism occur in this dispensation? 12. Who was David Whitmer? 13. Why did the Prophet remove from Harmony to Fayette? 14. Where and when was the Melchizedek Priesthood restored to the earth? 15. Who were the various witnesses to the Book of Mormon? 16. How did the three witnesses obtain their testimony? 17. What is contained in the Book of Mormon?

LESSON III.—ORGANIZATION OF THE CHURCH.

Chapters 12 to 17 inclusive.

The Church was organized in Fayette, Seneca County, New York, April 6th, 1830, with six members. The character of the Prophet was unpretentious, but grand and noble. The courage manifested by him was shared by his associates. The character of Joseph's inspiration was all-comprehensive. The first public meeting of the Church was held April 11th, 1830. Soon after this more members were added to the

Church. Mobs were busy all this time seeking the life of the Prophet. He was twice arrested and twice acquitted. The lawyer who defended Joseph in one of these trials was inspired to do so, through being commanded by a mysterious voice. More revelations were received by Joseph, and he at once wrote them out. Dissensions arose within the Church. In these dissensions Oliver Cowdery and the Whitmers were, for a time, overcome by a spirit of darkness. Mobs gathered at Colesville, and persecutions began at Harmony. The Hales opposed Joseph in his work. The Prophet removed to Fayette because of persecutions. Joseph gave a prophetic outline of the gathering. During the second conference of the Church the important doctrine was taught that revelation to the Church can come only through the Prophet of the Church. Once more harmony and love were restored to those in the fold of Christ. The mission to the Lamanites was revealed, and undertaken in the month of October, 1830.

Review.—Who were the first members of the Church? 2. Who was Newel Knight, and what was his early experience in the Church? 3. What were the circumstances attending the first trial of the Prophet? 4. What occurred in the second trial? 5. What was the spiritual danger that threatened the Church? 6. Why did Joseph remove to Fayette? 7. In what manner was the prophetic outline of the gathering of the Saints given by the Prophet? 8. What is the doctrine of common consent? 9. Through whom should revelations be given to the Church? 10. Who went upon the mission to the Lamanites? 11. What did they accomplish?

LESSON IV.—THE LAND OF ZION,

Chapters 17 to 23 inclusive.

The fourth General Conference was held in Kirtland, Ohio. Joy reigned throughout the sessions. Missouri was designated as the next place for holding a conference. Some trouble arose in the Thompson Branch, but it was soon settled. Joseph started directly after conference for the place of the New Jerusalem. Dedication and consecration of the Land of Zion followed. After the return of Joseph to Kirtland there was some trouble with sign-seekers and other fanatics. A Methodist minister, who was converted by a sign, wanted Joseph to give him power to smite others. Joseph was busy for some time in translating the scriptures, and in other literary matters. While Joseph was caring for a pair of twins, one night in March, 1832, the mob broke into his house, dragged him out and almost killed him. The Prophet left in April for the consecrated land in Missouri. Upon his return he was poisoned, but was saved from death by the administration of Bishop Whitney. Brigham Young accepted the Gospel, and came to Kirtland to see the Prophet. There was a memorable meeting between these two great men.

Joseph prophesied that Brigham Young would one day lead the Church. An important revelation on the Priesthood was given soon after this. On December 25th, 1832, God revealed through Joseph the fact that civil war would break out in the United States.

Review.—1. Where, when, and under what circumstances was the fourth General Conference held? 2. What was the trouble in Thompson Branch? 3. Where was the place of the New Jerusalem? 4. What were the circumstances attending the dedication and consecration of the land of Zion? 5. What was the story of the Methodist minister? 6. What literary matters occupied Joseph in 1832? 7. In what way did the mob act who attacked Joseph on the night of March 25th, 1832? 8. Under what circumstances was the Prophet saved from death by poison? 9. Who was Brigham Young, and where was he baptized? 10. Relate the incidents of the first meeting between Joseph Smith and Brigham Young? 11. What two important revelations were given about this time?

LESSON V.—MOBS—ZION'S CAMP.

Chapters 24 to 29 inclusive.

The devil stirred up the people exceedingly because of the Saints moving into Jackson County, Missouri.

The Word of Wisdom was revealed to Joseph in February, 1833.

The Prophet selected two counselors to assist him in his labors and to complete the quorum of the First Presidency of the Church. A glorious vision followed their ordination. Land was purchased in and around Kirtland. The mob began to threaten violence at Independence. The mob met, and arranged many wicked plans. The printing house of the Saints at Independence was destroyed. The Saints finally agreed to leave Jackson County. The corner-stone of the Kirtland Temple was laid on July 23rd, 1832. Persecutions followed. Wilford Woodruff received the Gospel in 1834. The persecutions in Jackson County were of a heart-rending character. An apostate, D. P. Hurlburt, tried hard to destroy Joseph. A company, afterwards known as Zion's Camp, was selected to go up and redeem the Land of Zion. Many trials were endured on this journey. The mobber James Campbell's prophecy fulfilled in a terrible manner. The Lord accepted the labors of the camp, and released its members from their labors in that direction. Murmuring arose in the camp, and Joseph warned the brethren to be more united. He predicted a scourge if they did not repent. The prophecy was fulfilled and many died of cholera, the Prophet himself being stricken down. He arose in the might of his Priesthood and rebuked the destroyer. The Elders were disbanded and returned to Kirtland.

Review.—1. What persecutions followed the removal of the Saints to Jackson County? 2. What is the proper organization of the First Presidency? 3. Who were

the first members of that quorum? 4. What was the vision which followed? 5. What did the mob threaten to do in Jackson County? 6. What were their plans? 7. When did the Saints agree to leave Jackson County? 8. When and under what circumstance was the corner stone of the Kirtland Temple laid? 9. When did Wilford Woodruff receive the gospel? 10. What was the camp of Zion? 11. Give an account of its journey up to Jackson County? 12. What did Joseph prophesy concerning the disobedience of the Camp? 13. Who were the first ones stricken with the cholera? 14. Under what circumstances was the plague stayed? 15. When did the Camp disband and return to Kirtland?

LESSON VI.—KIRTLAND—THE BRITISH MISSION.

Chapters 20 to 35 inclusive.

In the year 1835 the Twelve Apostles were chosen and appointed to fulfill the mission of special witnesses of Christ; also the first Seventies' quorum was organized. The Book of Abraham was translated by the Prophet. This translation is a peculiar evidence of the divinity of his mission. The committee appointed to compile the doctrines of the Church presented the Doctrine and Covenants to the people in August, 1835. The Kirtland Temple was dedicated March 27th, 1836. Great and marvelous heavenly manifestations were given at its dedication. The Saints in Clay County were banished from that region, and removed to Caldwell County; there they began to build up the city of Far West. In Kirtland, during the winter of 1836-37 Joseph suffered much from the actions of disobedient and apostate men. In June, 1837, Apostles Heber C. Kimball, Orson Hyde and Willard Richards went to England and there opened the first foreign mission. In the summer of 1837, Joseph traveled in Canada. While hundreds were being added to the Church abroad in this memorable year, at home many were being drawn, by the machinations of the devil, into apostasy and spiritual death. In January, 1838, Joseph was driven by the apostate mob from Kirtland. Many prominent men were cut off from the Church in April, 1838. Joseph was busy in the spring and summer of 1838 establishing new settlements and laying the cornerstone of the House of the Lord in Far West.

Review.—1. What were the names of the first Quorum of Twelve Apostles? 2. What is the mission and calling of this Quorum? 3. What is the mission of the Seventies? 4. How was the manuscript or papyrus of the Book of Abraham obtained? 5. What does the Book called the Doctrine and Covenants contain? 6. What manifestations were given at the time of the dedication of the Kirtland Temple? 7. What were the reasons given by the people of Clay County for banishing the Saints from that county? 8. Relate some particulars of the Kirtland apostasy. 9. What important events occurred during the year 1837? 10. What noted man did the Prophet Joseph meet on his missionary travels in Canada? 11. Where did Joseph go after being driven from Kirtland?

LESSON VII.—PROSECUTIONS AND PERSECUTIONS.

Chapters 36 to 41 inclusive.

When the brethren in Daviess County, Missouri, went to cast their votes for county officers they were assaulted and driven from the polls by a fierce mob. Writs were issued for the arrest of the Prophet. Joseph Smith and Lyman Wight, who though not arrested offered themselves for trial. Mob violence prevailed throughout Missouri. Officials of the government united with the mob to destroy the Saints. At De Witt and at Adam-ondi-Ahman terrible scenes of suffering through mob violence were witnessed. On October 24th, 1838, near Crooked River, David W. Patten was killed in a skirmish with the mob. The next day an order of extermination was issued against the Saints by Governor Boggs. The Haun's Mill Massacre occurred on October 30th, 1838. Far West was next besieged by the mob. Through treachery, Joseph and some of his brethren were secured as prisoners. The Prophet and his companions were sentenced to be shot. General Lucas determined to parade his prisoners in a triumphal march through the State. The Prophet and his fellow-prisoners bade a silent farewell to their friends. The journey of the prisoners to Independence was full of strange and affecting incidents. They were imprisoned in Liberty jail. Several times they were poisoned, and, it is said, human flesh was offered them. Thus closed the year of 1838.

Review (1838).—1. What were Col. Penniston's reasons for inciting the mob to drive the Saints away from the polls in Daviess County? 2. What was the condition of affairs in Carroll County? 3. Relate some of the occurrences at De Witt. 4. Relate the occurrences at Adam-ondi-Ahman. 5. What were the scenes enacted at Far West on October 24th? 6. What were David W. Patten's last words? 7. Relate the circumstances of the Haun's Mill Massacre. 8. Whose treachery betrayed the Prophet and his friends into the hands of the mob? 9. What scenes were enacted November 2nd and 3rd in Far West? 10. Why was the farewell of the Prophet and his fellow prisoners to their families a silent one? 11. What were some of their trials in Liberty jail?

LESSON VIII.—MOBS AND MURDERS.

Chapters 42 to 47 inclusive.

The Saints were compelled to leave Missouri by the mobs, who demanded their removal and threatened their lives if the demand was not complied with. Brigham Young, who had been chosen President of the Twelve, fled with other persecuted Saints to Illinois. A writ of habeas corpus was secured to bring the Prophet and his brethren before the court. The trial was a farce. A revelation was given by the Lord showing the brethren how they could escape from prison; the cowardice of one of them created some difficulty,

and the escape was not effected. In prison Joseph was calm and cheerful. Through legal technicality he was allowed at last to return to his home and family. The exodus of the Saints from Missouri to Illinois was a scene of sorrow and agony. The revelation requiring the Twelve to take leave of the Saints in Far West at a certain time and place was fulfilled to the very letter in spite of the machinations of the enemy. Efforts were made to secure some gathering place for the Saints. The town of Commerce was, at that time, a tiny hamlet, with an extremely unhealthful climate. Some purchases were made at this place. Joseph himself removed there on May 10th, 1839, and others soon gathered with him. The malaria attacked the Saints in such power that numbers were stricken down and there were not enough people in good health to nurse the sick. The Prophet then arose in the majesty of his Priesthood and healed the afflicted; some of whom he healed followed him as he proceeded from house to house to bless and raise the suffering. In the summer of 1839 the Twelve were sent on an important mission to England. Several of them were ill and weak, and left families in want. In November the Prophet visited Washington, and made a determined effort to lay the wrongs of his people before the United States Government. Martin Van Buren, the President of the United States, listened to his appeal, but replied, "Your cause is just, but I can do nothing for you." The labors and travels of the Twelve on the British Islands were crowned with success. The Prophet was filled with joy at the success of their mission and wrote them a feeling address.

Review.—1. What were some of the trials inflicted upon the Prophet while in Liberty jail? 2. What revelation was given to the Prophet during this time? 3. What were the circumstances attending his release? 4. Relate some of the atrocities committed by the mob upon the Saints who were leaving Missouri. 5. What revelation required the Twelve to attend conference in Far West at a certain time and place? 6. Where was the town of Commerce situated? 7. What was the cause of the sickness among the people there? 8. What is the duty and mission of the Twelve Apostles? 9. Relate some of the incidents attending the departure of the Twelve to visit England. 10. What were the results of this mission of the Twelve to England? 11. For what purpose did the Prophet visit Washington?

LESSON IX.—NAUVOO THE BEAUTIFUL.

Chapters 47 to 52 inclusive.

The region round about Nauvoo was blessed for the Saints' sake. Its climate became healthful and its land fertile. Affairs both temporal and spiritual assumed a cheering aspect, and peace settled down upon the Saints. However mobocracy was not dead, and constant efforts were made to stir up strife against the innocent Prophet. The character of the Prophet was almost universally admired by his acquaint-

ances and feared by his enemies. Beginnings were made in educational matters, a plan for a noble university being formulated in the Charter of Nauvoo. The Nauvoo Legion was organized on February 4th, 1841. The corner-stone of the Nauvoo Temple was laid on April 6th, 1843. In June another attempt was made to put the Prophet in prison; he was taken before the courts but was subsequently released. The Twelve began to return from their mission to England and they were a great help and comfort to the Prophet. The font of the temple was dedicated on November 8th, 1841. The Female Relief Society was organized. John C. Bennett, an ambitious, licentious, and unscrupulous man, who had joined the Church to gain notoriety, began to plot against the discipline of the Church, and against the life and happiness of the Prophet. At last Bennett's licentious conduct was discovered, and he was excommunicated from the Church. He then spared neither time nor effort to stir up hatred and malice against the Saints.

Review.—1. What were the climatic conditions surrounding Nauvoo (or Commerce as it was called), previous to its settlement by the Saints? 2. What change took place in the climate after Nauvoo was occupied by the Saints? 3. What was the general aspect of affairs at Nauvoo during the years 1841-1842? 4. What was the character of the Prophet Joseph Smith? 5. What educational movement was inaugurated in 1841? 6. What was the Nauvoo Legion? 7. What rank did the Prophet hold in that famous body? 8. What special field of work was opened to the Saints in the organization of the Relief Society? 9. Who was John C. Bennett? 10. Why did he lose the spirit of the Gospel? 11. After his fall what caused him to seek the life and defame the character of the Prophet, as well as to crush all the faithful Saints?

LESSON X.—CLOUDS AND SUNSHINE.

Chapters 53 to 58 inclusive.

On May 6th, 1842, an attempt was made in Independence, Missouri, to assassinate Lilburn W. Boggs. Boggs swore out an affidavit accusing the Prophet of being accessory to the attempted murder, with one Orrin Porter Rockwell as the instrument used to carry out his purpose. Joseph was hundreds of miles away, yet an order was issued by the courts for his arrest. Joseph felt the injustice of this order, and quietly went away until some light could be thrown upon the matter to prove his innocence. His wife Emma made a stirring appeal to the Governor to release her husband from this unjust requisition. Governor Carlin acted the part of a hypocrite. Several attempts were made to arrest the Prophet, but not until he chose to give himself up did they succeed. He submitted to the arrest, and after going into court he was released by the judge as an innocent and unoffending man. The early part of 1843 was one of happiness and peace for the Saints. Joseph made many prophecies, and labored inces-

santly for the welfare and progress of the people. In August, 1843, the revelation on celestial marriage was made public. Through the wicked plots of Bennett and others, an order for Joseph's arrest was made by the Governors of Illinois and Missouri. Joseph allowed himself to be taken prisoner, but prophesied that he would not come to harm. He went with his captors to Missouri. Stopping over night in Paw-paw Grove, the Prophet made an eloquent address, in response to an invitation to speak to the assembled citizens, on the subject of marriage. On the return journey the Prophet met several of his friends at Quincy, and jumping on his horse bade good-by to his captors and started for Nauvoo. Great rejoicing filled Nauvoo when the Prophet returned safely. The growth and prosperity of the city were phenomenal from 1841 to 1844. The recreancy of Sidney Rigdon, in 1843, was a great trial to the Prophet. Efforts were being made continually by the enemies of the truth to incite mobs to destroy the Prophet and his people. A mob assembled in the courthouse at Carthage, September 6th, 1843, and pledged themselves to aid in his capture. A set of resolutions were drafted, filled with falsehoods and hatred. On Christmas, when the Prophet was celebrating the day with his friends, he was overjoyed by the arrival of Orrin Porter Rockwell, who had obtained his release from imprisonment on the charge of attempting to murder L. W. Boggs in Missouri.

Review.—1. Why did Lilburn W. Boggs seek to fasten the crime of his attempted assassination upon the Prophet? 2. Where was the Prophet at the time of the attempted murder? 3. What were the circumstances attendant upon his release from the Missourians? 4. What aspect marked the affairs of the Saints during the year 1843? 5. What was the cause of the second arrest of the Prophet? 6. How did he obtain his liberty? 7. What was the conduct of Sidney Rigdon in the year 1843? 8. Who was Sidney Rigdon? 9. Who was Orrin Porter Rockwell? 10. What was the result of his arrest?

LESSON XI.—THE SHADOW OF DEATH.

Chapters 59 to 63 inclusive.

In January, 1844, the Prophet was nominated, by his people, as a candidate for the Presidency of the United States. His views on government were far in advance of his time. He advocated the abolition of slavery, not by force, but by the purchase of every slave by the government. This plan would have saved the nation thousands of lives and millions of money. The wicked apostates, those who had already left the Church or who were then leaving it, were full of schemes to entrap the Prophet. The first and only issue of the *Nauvoo Expositor* came out in the early part of June, 1844. So filthy and vile were the contents of this paper that the city council declared it a nuisance, and by order of the

mayor it was abated and the type destroyed. This enraged the apostates, and they put forth vigorous efforts to rouse the mob to descend upon Nauvoo and destroy it. Organized bands of robbers planned for the future destruction of the Prophet. The Governor, Thomas Ford, was appealed to again and again, but he remained silent and inactive. He was, as he himself indicated later on, a Pontius Pilate in the terrible tragedy that was about to take place. The Prophet had many warnings, one of them coming in the form of a wonderful dream, but those about him did not understand their meaning. He felt that his sacrifice was approaching, and begged his brother Hyrum to flee with his family to a place of safety. The Patriarch, always Joseph's nearest and dearest companion, refused to leave him. Together they had lived, together they would die.

The city of Nauvoo was declared under martial law. The last public address of the Prophet was delivered in a grove outside the city. It was full of the grandeur of eternity, and he spoke as with the tongue of an angel. Joseph addressed the Legion in a most stirring and pathetic appeal. On June 20th the Prophet wrote to all the Apostles who were absent on missions to come home. Governor Ford went to Carthage, took the mob under his official protection, and ordered the Prophet and others who were accused, to be present at the coming trial which he had planned. The Prophet felt that if he was once given into their hands it would be death to him. He advised his brethren to go about their business and to let him and his brother Hyrum flee to the west, where the mob would pursue them, leaving the people at Nauvoo to themselves. The Prophet and Patriarch crossed the river on June 22nd, leaving their friends and families behind them. The next day, as they were packing up their provisions preparatory to starting for the west, a message came from the Prophet's wife, and some of his friends, begging him to return; as they feared for their own safety. The message conveyed, by implication, the idea that his friends thought him cowardly in thus deserting them, and the Prophet sorrowfully prepared to return, knowing and prophesying that he was going like a lamb to the slaughter.

Review.—1. What were the views of the Prophet Joseph Smith in regard to the abolition of slavery? 2. Who published the Nauvoo *Expositor*? 3. What right had the city council to destroy this paper? 4. What was the character and conduct of Governor Ford during these trying times? 5. Why did the Patriarch Hyrum refuse to leave his brother, the Prophet? 6. What was the subject of the last public sermon delivered by the Prophet? 7. Who of the Apostles were home with the Prophet at this time? 8. What was the action of Governor Ford on his arrival at Carthage? 9. What was the desire or plan of the Prophet in regard to himself and his brother Hyrum? 10. How far had he proceeded on his journey when the messenger from Nauvoo arrived? 11. What were his words as he sorrowfully returned to meet his unwise friends?

LESSON XII.—THE MARTYRDOM.

Chapters 64-66.

Sunday, June 23rd, the Prophet sent word to the Governor, at Carthage, that he would start next morning to meet his trial. Those cravens who desired the Prophet to return sorely repented their action, when they saw him about to set out for Carthage. As he started, he said: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men." They were met by Captain Dunn with an order from the Governor, demanding all the arms held by the Nauvoo Legion. Joseph immediately countersigned the order, and returned with Dunn and gave up all the arms. The Prophet met men repeatedly who warned him that to go to Carthage was certain death; but he knew that if he did not, Nauvoo would be given up to sack and pillage. After a farcical trial, the brethren were all locked up in the Carthage jail. The next day the Governor visited them, and pledged his name, the good name of the State, and the honor of his officers, that the brethren would be protected. The next morning, Elder Dan Jones, who was with the Prophet, went down to find the Governor and repeated to him the threats he had heard the mob make. The Governor sneered in his face. Ford withdrew his troops early in the day; this was what the mob were waiting for. Ford went over to Nauvoo and told the people a great crime had been committed in the destruction of the *Expositor* press, and the putting of the city of Nauvoo under martial law; he warned them, therefore, to prepare their minds for an emergency. At Carthage, the brethren were praying, singing and talking solemnly. A plot was arranged by the mob to attack the guard of the prison, who were to make some show of resistance by firing blank cartridges. This was done and then the mob poured into the halls, and fired at the doors and into the open windows. Hyrum was the first slain, four bullets piercing him from different quarters. John Taylor was nearly killed, five bullets entering his body. The Prophet, thinking he could save the life of Willard Richards sprang to the window. Instantly two bullets pierced him, and he fell outwards, exclaiming, "O Lord my God!" The body of the murdered Prophet was set up against the well, and four more bullets were fired into it by his blood-thirsty murderers. A large reward had been offered for the head of the Prophet, and a Missourian approached the body with a glittering knife to sever the head. As he did so, a vivid sheet of light from the heavens transfixed the murderer with horror, and his knife fell from his powerless fingers. The muskets dropped from the murderers' hands, and the mob, panic-stricken, fled in all directions. The four who fired into the body of the Prophet, stood as if

paralyzed, and Williams, their leader, called to the others to come back and get them. The four were lifted into a wagon and carted away. Nearly all the citizens of Carthage followed the mob in their flight of terror from the accursed place. The Governor came from Nauvoo in the night, wrote an order for the citizens of that city to defend themselves, and then fled in cowardly terror. Having provided for the care of Apostle John Taylor who had been severely but not mortally wounded, Doctor Willard Richards started for Nauvoo with the bodies of the murdered Prophet and Patriarch. They were taken to the Mansion House, and a mock burial was made, as the mob had sworn to steal the bodies. They were afterwards interred in the basement of the Nauvoo House, and from there were taken elsewhere. The great Prophet was slain, but the work which he was the instrument in the hands of God of beginning in the earth, has continued to live, and will still live until the salvation of the sons and daughters of man is fully accomplished.

Review.—1. Why did the Prophet offer to go to Carthage? 2. What were his words as he passed on the road to Carthage? 3. Why was Captain Dunn afraid to go into Nauvoo? 4. What were the words of those who sought to ensnare the Prophet? 5. What hypocritical promise did Governor Ford extend to Joseph and his brethren? 6. What did the action of the Governor in going over to Nauvoo on the morning of June 26th, seem to imply? 7. How did the brethren spend the last day in Carthage jail? 8. What was the plot of the mobbers in connection with the cowardly guards? 9. Who was the first man shot? 10. What part did the watch of Apostle Taylor play in his delivery from death? 11. What were the words of the Prophet as he fell out of the window? 12. Relate the next action of the mob upon the body of the Prophet. 13. What occurred to the man who sought to decapitate the body of Joseph? 14. How did the mob act after the occurrence? 15. Who took the bodies to Carthage? 16. Where was the Mansion House? 17. Why was a mock burial made? 18. What effect did the martyrdom of the Prophet have upon the work which he had begun?

OUTLINES OF LESSONS.

HUMAN PHYSIOLOGY AND HYGIENE.

Note.—In this department, no single text book is followed; as it is unlikely that the same book will be within the reach of all the associations. The students are relied upon to study such books as they can procure. The text books on human physiology which are used in the Church schools, and the District schools will answer well. Smith's "Physiology" for elementary study, and Steele's "Hygienic Physiology," and Martin's "Human Body," briefer course, will perhaps be in commonest use. Consult also the physiological charts and manikins; some excellent publications of this kind are in use in the schools. Talmage's "Domestic Science," (revised edition) which is a regular text book of the schools will be found of great assistance.

Remember that the outline presented in these lessons is not intended to take the place of text books, but simply to serve as a guide in their use. And do not forget that books are but aids to your own study, which to be successful must be pursued with sincerity and prayer.

LESSON I—THE STUDY OF THE HUMAN BODY.

Physiology is the study, or science, which treats upon living bodies of all kinds; thus we speak of "Vegetable Physiology;" "Animal Physiology" and "Human Physiology." Of these we now select the last named,—the study of the human body.

Our bodies are the abode of immortal spirits; these spirits are the offspring of our Eternal Father; we are indeed His children. The bodies with which these spirits are clothed are composed of elements of the earth; they are mortal, that is, subject to sickness, injury, and finally to death and decay. The study which we are now beginning deals with the body alone; and let us not forget that the body is not the man nor the woman, any more than is the coat or the dress the actual being. The body is but the garment that covers the spirit; the house in which the spirit lives, and from which the spirit will some day depart.

Physiology is much assisted by the science of anatomy, which deals with the parts of which the body consists, or as we say of its structure. And the great aim of physiology and anatomy is to teach the laws of health; the art of preserving health, by avoiding accidents and escaping disease, is known as hygiene. Our Father is the author of the laws of health; and by practicing them we learn of His will. Most of the disease in the world is the result of broken laws; though at times the Lord permits sickness to befall His children for wise and special purposes; as was the case with the righteous man Job, who was so sorely afflicted. We should study and

practice the laws of health; and live so that if sickness or accident befall us, such will not be the result of our transgressions.

Review.—1. What is physiology? 2. Define human physiology. 3. Why do we call ourselves the children of God? 4. What great differences distinguish the spirit from the body? 5. Explain the words "mortal" and "immortal," as applied to the body and spirit respectively. 6. Compare the body to a garment. 7. To a house. 8. What is anatomy? 9. What are the objects of the study of physiology and anatomy? 10. Define hygiene. 11. What special lesson is taught by the suffering of Job?

LESSON II.—THE BONY SYSTEM.

Though the external parts of the body are soft and yielding, gentle pressure on most parts will prove the presence of hard internal portions. These hard parts beneath the flesh are called bones, and together they form the skeleton or frame-work of the body. The bones have three main uses within the body (1) they preserve the shape of the body, for without them the soft parts would collapse; (2) they protect the internal organs, such as the brain, heart, and lungs, all of which are delicate and soft in structure; (3) they serve as supports for the muscles of the body; as we shall afterwards see, these muscles are soft, yielding, and could not operate if they were not firmly fastened to fixed supports.

In composition bone consists of animal and mineral matter; the former gives to the bone its toughness, and the latter its brittleness. If a bone be soaked for several days in dilute acid, by means of which all the mineral matter is dissolved away and only the animal matter is left, the bone becomes so soft and pliable that it can be tied in a knot. If another bone be put in the fire, so that its animal substance burns away and only the mineral substance is left, the bone becomes so brittle that it can be crumbled between the fingers. In children and young animals the animal matter is most abundant in the bones, which in consequence are tough, like a green willow, and are not easily broken. In older bodies, the bones possess more mineral matter, and consequently break more easily. Were an old man to roll and tumble about as children safely do in their play, he would likely break many bones.

There are in all 214 separate bones in the adult human body and a greater number in a child; for as the body develops, several bones unite. These bones are of varying sizes, and of many shapes; there are long, cylindrical bones in the limbs, very small bones in the fingers and toes rounded bones in the wrist and ankle, and bones of many strange shapes in the head and trunk, each bone however, being admirably shaped for its particular place and office. The junctions of

bones are called joints, there are ball and socket joints as at the shoulder and hips, hinge joints as at the elbow and the knee, and others.

Review.—1. What are bones? 2. State the three great uses of bones in the body. 3. What have you learned of the composition of bone? 4. What is the special use of the animal and mineral matter in bones? 5. Describe ways of removing separately the animal and mineral matter from bones. 6. Why is a child less liable to fracture of the bones than is an older person? 7. How many bones are in the body? 8. Why does the number vary at different periods of life? 9. State what you know of the different shapes of bones. 10. What have you learned about joints?

LESSON III.—MUSCLES AND MUSCULAR EXERCISE.

The bones of the body are of themselves incapable of motion; they are operated by means of the muscles. The muscles are the fleshy parts of the body; and these cover all the bones. What we call flesh or lean meat is the muscle. If a bit of such meat be washed and rubbed in water, the red juices are washed away, and a mass of pinkish fibres remain. By the aid of a microscope these fibers are seen to be made up of still finer ones, which are bound together in bundles. By the contraction and expansion of these muscular bundles, which act something like elastic threads, the muscles move the bones. Alternate contraction and expansion constitute the great office or function of the muscles. Some muscles are mostly under the control of the will, as for instance, the muscles of the limbs, fingers, toes, and many others; these we move or keep at rest for short periods as we choose; and such we call voluntary muscles. Other muscles, as those of the heart, operate independently of the will; these we call involuntary muscles. See the wisdom of the Creator in placing the muscles that operate the vital organs of the body beyond the control of our will, lest we should be neglectful of their needs!

It is necessary for their healthful growth that the muscles have exercise. Enforced rest soon becomes painful. If we are compelled to sit in a cramped position for a time, we soon want to rise, yawn, and stretch our limbs. Lack of exercise produces weakness and debility. Care is necessary that exercise should be of proper kind and that it be taken at proper times and in moderation. Persons engaged in outdoor or manual labor calling for constant muscular action are not likely to suffer for this lack, but those who lead sedentary lives must take special exercise. Exercise should be pleasurable, so that the mind may be relieved and refreshed as well as the body. Exercise may be combined with useful occupation; it is not necessary that we go to an expensively equipped gymnasium when we need exercise. Exercise should be taken at proper times—never immediately before or immediately after a hearty meal.

In our exercise we should aim at gaining health rather than strength; a proper degree of strength is always associated with good health. Health is a positive state of enjoyment; not a mere absence of disease and pain. Many people weaken and otherwise injure their bodies by excessive exercise.

Review.—1. What is the subject of this lesson? 2. What are muscles? 3. Describe the structure of muscles. 4. What does the microscope reveal concerning the structure of muscles? 5. What is the use of muscles in the body? 6. Define and illustrate voluntary and involuntary muscles. 7. Show the advantage of the vital organs being under the control of the involuntary muscles. 8. Show the necessity of exercise. 9. State the principal requirements of beneficial exercise. 10. What do you consider the proper object of taking exercise? 11. Define health.

LESSON IV.—THE SKIN.

The flesh, which as we have already seen hides the bones from our sight, is itself covered and protected by the skin. This skin covers all external parts of the body, and is continuous with a finer and more delicate lining which is found inside the body. At the lips, nostrils, and other parts, the passing of the thicker outside skin into the finer inside membrane may be traced. When examined with the microscope, the skin is seen to consist of two distinct layers, the lower or true skin, sometimes called the cutis, and the upper skin or cuticle. The nerves, bloodvessels, etc., are confined to the lower skin, the upper layer being bloodless and devoid of sensation. Between these two layers is found the coloring matter or pigment, which determines the complexion, and distinguishes the blond from the brunette. The surface of the skin is seen to be made up of scales, arranged somewhat like the shingles on a roof, or the scales on the body of a fish. These scales wear off from time to time and fall from the body. On the scalp they are retained by the hair, and there accumulate as dandruff. The scales of the cuticle also rub off by friction with the clothing and by the use of a rough towel after a bath. Great numbers of pores or tiny openings are observed when the surface of the skin is examined microscopically; these are the terminations of tiny tubes, which extend downward to the deeper layer of the true skin, and there terminate each in a coiled gland. Each of these tubes is about a quarter of an inch in length, and in a square inch of the skin on the palm of the hand there are about 2,800 of them. Within the glands the perspiration is secreted, and through the ducts, as the tiny tubes already described are called, the perspiration is carried to the surface. The skin is constantly giving off this perspiratory matter, though only when the process is hastened through excessive heat is the perspiration visible to the eye. At such times it gathers on the skin as liquid drops, at other times it escapes as a gas or

a vapor which we call the insensible perspiration. An adult person will perspire about two pounds of matter per day. The uses of the perspiratory processes are many, one of which is to rid the body of certain waste matters; and another to regulate the temperature of the body; or as perspiration progresses the body is cooled. If the pores of the skin be stopped, as will be the case if frequent and thorough bathing be neglected, or if cosmetics be applied to the skin, the perspiration is checked, and sickness must result. It is recorded that during a certain ceremony at Rome a little child was covered in gold leaf to represent an angel in golden glory; within a very short time the child died through the exhalation of the skin being checked.

The skin also exercises an absorbing power. Many persons have taken disease by touching patients and others have died from blood-poisoning contracted through contact with decomposing flesh. Painters absorb the lead of their paints through the skin of their hands, and suffer greatly in consequence. Beside the danger of stopping the exhalations of the skin as already mentioned, cosmetics often cause actual poisoning through being absorbed by the skin.

We observe then three great uses of the skin (1) as a protection; (2) as an organ of exhalation; and (3) as a medium of absorption. Only by strict cleanliness, and by otherwise observing the dictates of wisdom in caring for the skin, can it be made to serve its full purpose in the economy of the body.

Review.—1. What is the skin? 2. Show the connection between the skin and the inside lining of the body. 3. What does the microscope reveal to us concerning the layers of the skin? 4. Explain the formation of dandruff. 5. What are the pores of the skin? 6. State what you know of the size and the number of these ducts. 7. What is the chief use of the perspiratory ducts and glands? 8. What is insensible perspiration? 9. What is the average quantity of waste matter perspired during a day by a single adult? 10. What are the uses of the perspiration process? 11. Relate the instance of the child who died at Rome in consequence of the skin being covered. 12. What do you know of the absorbing power of the skin? 13. State the three great uses of the skin. 14. Show the danger of using cosmetics.

LESSON V.—APPENDAGES TO THE SKIN—HAIR, NAILS AND TEETH.

The hair appears even to the ordinary observer to be an outgrowth of the skin, and closer examination will show the nails and teeth to be such also, for they too grow from the cutis or true skin.

Each hair is set in a little sack or pocket of the skin; this is called the hair follicle. At its root the hair is connected with an elevation or papilla of the cutis, and from this the hair grows. If a hair be cut or broken, or even "pulled out," it will be replaced if the papilla at the bottom of the follicle

has not been destroyed; but not otherwise. Tiny oil glands are found in the skin near the hair follicles, and from these glands the hairs are oiled with Nature's own dressing as they grow. Oil or greasy matters applied to the scalp will tend to clog the pores, and to stop the growth of the hair. The color of the hair depends upon the pigment matter derived from the skin. Hairs are found on all parts of the body except the palms and the soles.

The nails on the ends of the fingers and the toes are seen to be set in folds of the skin. Each nail grows in fact from a root, which is continuous with the skin. On the under side of the skin the nail is seen to be interlocked with layers of the skin forming what is known as the matrix bed of the nail. As the nails grow outward they are worn away or cut at their free edges. The nails should be trimmed with care and never be bitten or torn.

The teeth are set in the adjacent edges of the upper and lower jaw bone within the mouth. Each tooth is set in a socket of the jaw; and grows from a capsule formed of the true skin; hence the teeth are not to be classed with the bones but as appendages of the mucus membrane of the mouth, which, as already seen, is continuous with the skin. In early life the temporary or milk teeth appear; these are comparatively small and number twenty. Of these, there are in each jaw, four incisors or cutters, two canine or tearing teeth, and four molars or grinders. During about the sixth year or soon thereafter the milk teeth loosen or drop out and the permanent teeth take their place. These are thirty-two in number, and are thus distinguished: in each jaw four incisors, two canine, four bicuspids and six molars. The outer part of each tooth is covered with enamel,—the hardest substance in the body. This being brittle is easily broken if hard bodies are bitten or nuts cracked by the teeth. The enamel once broken is never renewed, and the softer matter of the teeth speedily decays. Sudden changes of temperature will injure the teeth by causing the enamel to crack. The teeth should be kept clean by means of the toothpick, to be used after every meal, and the tooth brush to be used at least every night and morning. Acid or gritty tooth powders are injurious. Clean water with occasionally a little pure soap is all that is needed. If a powder must be used, pure pulverized charcoal is best.

Review.—1. Why are the hair, the nails and the teeth classed as appendages to the skin? 2. Explain the manner in which the hair is set in the skin. 3. Define "hair follicle" and "papilla." 4. What are the uses of the oil glands of the skin? 5. What danger attends the use of grease? 6. State what you know of the structure of the nails. 7. What precautions would you observe in caring for the nails? 8. What two sets of teeth grow at different periods of life? 9. State what you know of the milk teeth, their number, kinds, etc. 10. Of the permanent teeth. 11. What dangers to the teeth result from biting hard bodies? 12. Show the need of strict cleanliness of the teeth.

LESSON VI.—DIGESTION.

As already seen in the study of the skin, the cuticle is constantly wearing away, so also are all parts of the body, bones, muscles, skin, nerves, and all the tissues, constantly undergoing change, some particles being removed and others taking their place. To build up the tissues, as also to maintain the warmth and to supply the energy of the body, food is necessary. After food has been eaten, it undergoes many and great changes before it becomes part of the body. In the mouth it is chewed, and mixed with the saliva. These two processes, (1) mastication and (2) insalivation, mark the beginning of the digestive process; the next stage is (3) swallowing by which the food is carried through the œsophagus or gullet leading from the mouth to the stomach. In the stomach the food is mixed with a liquid—the gastric juice—and is reduced to a thick cream-like substance called chyme (pronounced as if spelled, kime); this is the fourth process, and is known as (4) chymification. Passing then into the small intestine the chyme is mixed with bile from the liver, pancreatic juice from the pancreas, and intestinal juice from the intestine itself, and all the nutritive portion becomes transformed into a milk-like fluid called chyle (pronounced as kile); this fifth stage is known as (5) chylification. The residue of indigestible parts passes through the large intestine and from the body. The chyle is then absorbed through countless little glands, and passed through a complicated lot of tubes called lacteals, till at length it reaches the blood and mingle with it. This process is called (6) absorption. The food particles are carried by the blood to every organ and tissue of the body, causing each to grow and develop. Exactly how the food is absorbed and made part of the tissue, man does not know; the more we learn of the process the more wonderful it appears. The digestive process may be hindered by our eating too much at a time; by eating food that is too highly seasoned; by drinking while we eat; by eating too rapidly; by eating or drinking hot substances or iced preparations; by any other violation of the principles of health. *Dyspepsia* is a general name given to disorders of the digestive organs.

Review.—1. Show the need of food in building up the tissues of the body. 2. What other uses has food? 3. What is digestion? 4. Name the separate stages of the digestive process in their order. 5. Explain the changes wrought upon the food in the mouth. 6. In the stomach. 7. In the small intestine. 8. How is food transferred from the intestine to the blood? 9. What becomes of the food after it has mixed with the blood? 10. What common practices of eating and drinking tend to derange the digestive organs? 11. Define saliva, chyme, chyle. 12. What is dyspepsia?

LESSON VII. - FOOD.

A food is any substance capable of being digested and thereby building up the tissues of the body or contributing to its energy. Food is the source of our bodily energy. Food

must contain the elements of which our bodies are composed, and these must be in a digestible state. A perfect food would be one that contained all the chemical components of the body in digestible condition and in the proper proportion. No one article of food answers these requirements, so we must necessarily adopt a mixture of foods. We need three kinds of food:—(1) Nitrogenous food, which as the name indicates is rich in nitrogen; this we obtain from animal matters, milk, cheese, eggs, and meat, and also from grains and certain other vegetables. (2) Carbonaceous food, or that which is rich in carbon, including starch, sugar and fat. (3) Mineral substances, the principles of which are water and common salt; as required less abundantly certain components of iron, sulphur, phosphorus, magnesia, potash, and soda. We naturally combine food material so as to include these two classes; thus bread is deficient in fats, so we add butter to it; potatoes are rich in carbon and certain mineral substances, but are deficient in nitrogenous material, so we relish animal food with the potatoes. To be easily digested food must also be pleasing to the senses. That which fails to please the palate will not arouse the digestive organs to prompt and proper action. Our craving for savory and well-prepared food is a natural one and it should be gratified. Many persons who have been denied this healthful and proper stimulus to the digestive organs have been led to strong drink to satisfy the inward craving.

The main objects of cooking are to render foods more easily digestible and more pleasing to the senses. Bad cooking fails in one or both of these purposes. Meat that is cooked at too high a temperature whereby its albumen is hardened and its savory juices destroyed; vegetables cooked in a profusion of water whereby their valuable mineral salts are washed away; bread baked without regard to the proper temperature or the reaction of its constituent materials; all of these are indigestible and in every way unpleasing. We should study more fully the changes produced by cooking; but this subject belongs rather to domestic science than to physiology.

Review.—1. What is food? 2 State the essential characteristics of good food. 3. Show the need of mixed diet. 4. Which are the main classes of food? 5. State what you know of nitrogenous food, and the source from which we obtain such. 6. What do the carbonaceous foods comprise? 7. Name some of the common articles of food from which we obtain starch, sugar, fat. 8. State what you know of mineral food matters. 9. Show the need of savory diet 10. What are the objects of cooking?

LESSON VIII.—BLOOD AND THE CIRCULATION.

If the living body be cut or otherwise deeply wounded in almost any part a red, warm liquid flows; this we call blood. If a drop of blood be examined by the aid of the microscope, it is seen to consist of an almost colorless liquid known as the

plasma, in which float countless tiny red discs, which are called corpuscles, the name meaning small bodies. These corpuscles are one five-hundredth of an inch in diameter, and so thin that sixteen thousand of them placed flatwise would measure but an inch. It is from these red corpuscles that the blood derives its characteristic color. The plasma contains a substance called fibrin, which solidifies when the blood is exposed to the air, and in so doing entangles the corpuscles, thus separating them from the rest of the plasma and forming a clot. The value of this property of clotting which the blood possesses is very great; for often thereby bleeding is stopped.

The blood is contained in pipes or tubular vessels within the body; all of which vessels are connected with the heart. The blood is in constant motion, flowing from the heart through a series of vessels to distant parts of the body, then back again to the heart. The vessels which convey the blood away from the heart are called arteries; and those which return it to the heart are the veins. The heart is thus seen to be the central organ of this circulatory system. It is a pear-shaped organ, about the size of the clinched fist, situated in the chest between the lungs. The heart contains four distinct chambers, the upper are the auricles, the lower are the ventricles. The auricle and ventricle on one side of the heart are entirely separate from the corresponding cavities on the other side. Let us trace the blood in its course, beginning at the left auricle, to which the blood comes in a fresh pure state from the lungs. It passes for the left auricle through a valve to the left ventricle, thence through a main artery, which divides and subdivides into countless smaller tubes to the most remote part of the body. The final divisions of the arteries are so small that a powerful microscope is needed to show them at all; very tiny tubes are called capillaries, the word meaning hair-like vessels, because of their minuteness. The capillaries then unite into larger tubes these are the veins through which the blood, now dark-colored and foul from its course through the body is conducted back to the heart, being received by the right auricle, from which it passes to the right ventricle thence to the lungs to be purified, and then back to the left auricle of the heart, thus completing the circuit. By this circulation of blood, life-giving materials are carried to all parts of the body, and worn out particles are removed. If the circulation be checked in any part of the body, as by tight gloves, shoes or garters, the parts so affected will be deprived of blood, and they will grow cold and lose their vigor.

Review.— 1. What is blood? 2. What does the microscope teach us respecting blood? 3. State what you know of the size of the red corpuscles of the blood. 4. Explain the process of blood clotting. 5. What great advantage results from this property of the blood? 6. What is meant by the circulation of the blood? 7. What are the arteries? 8. The veins? 9. The capillaries? 10. Describe the heart. 11.

Trace the blood from either of the cavities of the heart back to the same place again.

12. How may the circulation of the blood be hindered by improper dressing? 13. What effects are produced in any organ by depriving it of blood?
-

LESSON IX.—RESPIRATION.

Breathing is essential to life. The breathing act consists in drawing air into the lungs through the mouth or nostrils or both; this act being followed after a very short interval by an exhalation of gaseous matter from the lungs. A tube called the trachea, or windpipe, leads from the mouth cavity to the lungs within the chest, and there it divides into two main branches, sending one to each lung; these divide again and again until the branches are too small to be followed by the eye. Each of the tiniest tubes ends in a bladder-like expansion, called an air vesicle; and these vesicles are clustered together not unlike bunches of grapes.

The air that is exhaled from the lungs differs very greatly from that taken in; it must therefore have undergone great changes within the lungs. As was shown in our last lesson, all the blood of the body passes at intervals through the lungs, and in so doing it becomes purified. The blood vessels that conduct the blood from the heart to the lungs divide into capillary hair-like tubes, and these smaller blood vessels pass around the air vesicles: here the oxygen of the air is exchanged for carbonic acid gas, water and foul waste matter in the body, which are thereby expelled from the body at the next exhalation; while the pure oxygen from the fresh air taken in passes into the blood, changing its color to a bright red, and thus preparing it for another tour through the system, in which it carries the life-giving oxygen to the different organs of the body. If the blood be not so aerated (purified by the action of the fresh air) the person soon dies of suffocation—poisoned in fact by the foul products of his own body. This is the case also if he be made to rebreathe his own exhalations. The respiratory act is thus seen to consist of three stages, (1) inhalation; (2) aeration of the blood; (3) exhalation of foul air.

It is by the process of respiration that the voice is produced. At its top the windpipe or trachea is enlarged forming a cartilaginous box which can be distinctly felt, and in many cases seen in the neck; it is popularly called "Adam's apple," but is more properly called the larynx. Across the opening of the larynx are elastic membranes, known as the vocal cords, and these, being caused to vibrate by the outgoing air, produce sounds, in much the same way that the reeds of an organ emit sound when acted upon by the wind from the bellows. The sound so produced is modified and shaped into syllables and words by the palate, the tongue,

the teeth, the nasal passages, and the lips. No musical instrument can compare with the human voice in perfection of tone, and variety of uses.

Review.—1. What is respiration? 2. Name the organs principally concerned in respiration. 3. Describe the lungs. 4. Describe the windpipe and its subdivisions. 5. What are the air vesicles? 6. How is the blood distributed in its passage through the lungs? 7. Describe the changes which the blood undergoes in the lungs. 8. What are the stages of the respiratory act? 9. Explain the effect of rebreathing exhaled air. 10. How are the sounds of the voice produced? 11. Describe the larynx and its uses. 12. Explain the action of the vocal cords.

LESSON X.—VENTILATION.

Many ill effects upon body and mind are produced by the breathing of impure air. It has been fully proved that consumption, "colds," a particular kind of sore throat known as tonsilitis, diarrhoea, dysentery, and many other special diseases besides a general predisposition of the whole system to disease, may be caused by breathing impure air; and the mental powers are weakened by the same foul cause. We have already seen that the living beings are constantly exhaling foul and poisonous matter, and it should be remembered that lights and fires serve also to rapidly vitiate the surrounding air. It is clear then that the air of our dwelling houses must of necessity become rapidly impure: and the need is seen of providing an adequate supply of pure air to replace the expired and impure gases. Authorities upon the subject declare that each inmate of a house should receive 3000 cubic feet of fresh air per hour. If our houses be not provided with special ventilating arrangement, windows must be relied upon as inlets for fresh air; and oftentimes as outlets for foul air. Care should be exercised that the incoming air does not produce injurious draughts, to guard against which particularly in small apartments the air as it enters should be deflected upward. This can be done by opening the window at the top and placing across the opening a board inclined at the proper angle to direct the current toward the ceiling. Transoms if hinged at the bottom so as to deflect the air toward the ceiling are serviceable inlets for air.

If an ordinary window sash be raised from two to four inches and a board be placed beneath so as to completely close the opening there will be a space left between the sashes through which air will enter as a rising current. Fires in open grates will take from the room great volumes of air; and grates therefore are valuable aids in ventilation. Stoves assist ventilation little if at all, and if they are allowed to become overheated they char the floating particles in the air thus creating disagreeable odors, and they allow the escape of poisoning gases from the fuel through the

heated metal. Therefore if stoves be used in warming a room the need of special care in ventilation is still more urgent. Many persons seem oblivious to the need of efficient ventilation; they live in a poisonous atmosphere; they sleep in close bedrooms; and then wonder why they are so often ailing, and why, perhaps, the loved ones of their family are carried off by death. In many cases, churches and meeting houses are so poorly ventilated that the congregations breath again and again the foul emanations of each other's lungs.

Review.—1. What is the effect upon the body if impure air be breathed? 2. What effect does the foul air produce upon the mental powers? 3. Name certain specific diseases which have been found to be largely due to the breathing of foul air. 4. Which are the chief causes of vitiation in the air of our dwelling houses? 5. What amount of pure air per hour for each inmate is needed for efficient ventilation? 6. Show the ill effects of draughts in rooms. 7. How should the entering air be deflected to secure its thorough distribution in the room? 8. How may windows be managed for this purpose? 9. How should transoms be arranged? 10. Show the effects of fires in open grates as aids to ventilation. 11. State what you know of the popular carelessness regarding ventilation.

LESSON XI.—THE NERVOUS SYSTEM AND THE SPECIAL SENSES.

We have seen that each of the many organs of the body is engaged in a special office and function of its own; thus, the muscles move by alternate contraction and expansion; the stomach receives and partially digests the food; the intestines continue the work of digestion and separate the digestible parts from the residue; the heart propels the blood in the body; the lungs attend to respiration, etc. Now all these organs work in perfect order, no one of them interfering with another, all of them being controlled through the medium of the nervous system.

The nervous system comprises the brain, which occupies the great cavity of the skull; the spinal cord, which passes from the brain through the spinal column or backbone, and numerous nerves which connect the brain and spinal cord with all other parts of the body. We know that a very intimate relationship exists between the brain and the mind; for a strong, active mind is never found associated with an ill-formed and poorly-developed brain. We say, therefore, that the brain is the seat of the mind; and through the brain, the spinal cord, and their connecting nerves the mind operates and controls the various parts of the body. It is the spirit of man that feels, that thinks, that knows, and wills; and the nervous system is simply the medium through which these functions are performed. If the nerves in any part of the body are destroyed, feeling is no longer possible in that part; it is as if the telegraph line leading to a distant town were broken; no electrical communication exists between the

central office and that place. The nervous system, like every other organ or system of organs in the body, may be increased in efficiency by judicious use; the mental powers may be strengthened and the senses quickened by proper exercise; and they become impoverished if neglected. Some of the nerves are set apart to special offices of sensation; these offices constitute the special senses.

Thus through the co-operation of the eye, the optic nerve and the brain, we see, and the mind takes notice; the auditory nerve connecting with the ear organs, is the medium through which we hear; the olfactory nerve enables us to smell; and certain nerves of the tongue and palate make possible the sense of taste. These special senses have been implanted within the body for a wise purpose, and we should seek to develop each of them in its delicacy and perfection.

Review.—1. Illustrate the harmony of the various organs of the body. 2. What is the office of the nervous system? 3. What is the nervous system? 4. What relationship exists between the nervous system and the mind? 5. Define "brain," "spinal cord," "nerve." 6. Show the effect of proper exercise upon the system. 7. What is a special sense? 8. Name the special senses. 9. State what you know of the sense of sight. 10. Of smell. 11. Of hearing. 12. Of taste. 13. Of feeling.

LESSON XII.—THE STIMULANT APPETITE.

The need of the body for nutritious and savory food was dwelt upon in Lesson VII. Besides the good, wholesome food stuffs there are numerous stimulants, to the use of which many people become addicted. A stimulant differs from a food by producing a forced and unnatural effect upon the body, which is very soon followed by a corresponding depression. Tea, coffee, and all varieties of alcoholic liquors are stimulants; and the condiments, pepper, mustard and spices may also be considered so for our present purpose. The appetite for stimulants is a growing one; for whereas a food is desired in natural and proper quantities only, stimulants are craved in constantly increasing quantities and strength. Children fed upon highly spiced food, when they are in need of milk, simple preparations of the grains, and of nutritious but least exciting of foods, often acquire a taste for condiments which leads to a passion for strong drink.

The tea and coffee habit is a common indulgence of this appetite. Tea contains a peculiar substance called theine and coffee contains caffeine; these substances are very similar and produce almost identical effects upon the body. They belong to the class of poisonous alkaloids, in which class are found also morphine, brucine, nicotine and other deadly poisons. It is only the dilution to which the theine and caffeine are reduced in infusions of tea and coffee which enables people to drink of them at all and live. Many lead-

ing scientists have united in denouncing the tea and coffee habit, and physicians recognize certain common diseases as traceable to the same. A person who relies for bodily energy upon tea, coffee, or any other stimulant, will feel weak and depressed if deprived of the substance. The body may be accustomed and be made to crave things that are not good for it, but such a condition is an unnatural one. Besides these ill effects, tea and coffee are often taken hot, and thus do injury to the body, and the use of them at meals leads to excessive drinking at such times, whereby the digestive organs are still further deranged. Drinking while we eat prevents the proper mastication of food, and dilutes the gastric juice of the stomach (see Lesson VI), thus hindering digestion. Alcoholic preparations such as malt liquors—beers, vinous liquors, ciders and wines, and distilled liquors, whiskies, gins, rums, and brandies all depend for their stimulating effect upon the presence of alcohol which in a pure state is a deadly poison. In small quantities, alcohol produces in the body a state of intoxication, in which reason is dethroned, and the victim exhibits oftentimes the grossest and most degrading ways. An intoxicated person has less self-respect than is exhibited in the brute creation. The stimulating effect of alcohol is transitory, speedily followed by depression. Alcohol does not give bodily strength; it is not a true food; it is not digested in the system, but every organ strives to get rid of it when it is taken into the body; it is not a protection against cold, but actually lowers the bodily temperature; it does not quench thirst, but by extracting water from the tissues causes intense thirst. If used at all internally it should be employed as a powerful medicine only. In support of these points we have the testimony of many of the best physicians and scientists of the world. But beyond this we have the revealed word of the Creator, and the inspired teachings of His servant, that these stimulants are not good for the body. The Lord has intended them for other uses.

Another class of substances, including tobacco, opium, chloral, etc., we call narcotics; these produce a drowsy effect, and if taken in larger doses, death. Yet people continue to use them, and thus render their bodies unfit for the Spirit of God. Latter-day Saints are required by their high and holy profession to preserve their tabernacles in purity, else the Holy Ghost will not dwell with them.

Review.—1. Show the difference between a stimulant and a food. 2. How is the stimulant appetite often started in children? 3. Name the principal stimulants which are in common use. 4. What effects do tea and coffee produce upon the system? 5. What are the poisonous ingredients in tea and coffee? 6. Explain the ill effects from drinking at meals. 7. Name the principal classes of alcoholic liquors. 8. What is intoxication? 9. Why do we not consider alcohol as a food? 10. What are narcotics? 11. What divine authority have we for believing that stimulants and narcotics are not good for the body?

The Young Woman's Journal

is the authorized organ of the Y. L. M. I. Associations. It should be carefully read by all young women. It will afford interest and instruction to all who peruse it. The articles are of a varied character thus satisfying the tastes and inclinations of all classes.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.
ONLY \$2.00 PER YEAR POSTPAID.

No better present can be given to a daughter
or a wife than a

BOUND VOLUME

of this valuable magazine. Full sets of this publication can now be obtained at the low price per volume of

Full cloth binding, \$2.50 postpaid.

Full leather " 2.75 "

There is but a limited quantity of the back volumes on hand, consequently orders should be promptly mailed us.

Address: YOUNG WOMAN'S JOURNAL,
P. O. Box 460. Salt Lake City, Utah.

P. S. Money remittances by P. O. Order

most recent bank draft or registered letter.

P. S. Make remittances by P. O. Order,
postal note, bank draft or registered letter.

